GAZETTER

of the

RAWALPINDI DISTRICT

1893 - 94

SANG-E-MEEL PUBLICATIONS
25 - SHAHRA-E-PAKISTAN (LOWER MALL), LAHORE-2 PAKISTAN

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RAWALPINDI DISTRICT.

REVISED EDITION,

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PREFACE TO THE SECOND EDITION OF THE RAWALPINDI GAZETTEER.

The first edition of the Gazetteer of the Ráwalpindi district was published in 1884. This was revised by me at the conclusion of settlement operations, and submitted to Government with my final report of the resettlement of the Ráwalpindi district in April 1887. It was published with that report, and formed the first six chapters of it. But it was not then published in a separate Gazetteer form, and last year I was requested to revise it once more. This I have now done, and I have endeavoured to bring the letterpress as well as the statements up to date. This was a task of considerable labor, rendered more difficult by the fact that I have not served in the district myself since 1887. I must tender my thanks to the present Deputy Commissioner of Ráwalpindi, Mr. H. B. Beckett, and to other gentlemen who very kindly assisted me with notes for particular sections.

JULY 1895. FRED. A. ROBERTSON.

TABLE OF CONTENTS.

CHAPTER I.—GENERAL DESCRIPTION.

Section A.—General Description—

CHAPTER I.—GENERAL DESCRIPTION—*continued.*

Section A.—General Description—*concluded.*

Section B.—Geology—

PAGE.

CHAPTER I.—GENERAL DESCRIPTION—*concluded.*

Section C.—Fauna and Flora—

CHAPTER II.—HISTORY.

Section A.—Physical—

Section B.—Political—

Section C.—Administration—

PAGE.

CHAPTER II.—HISTORY—*concluded.*

PAGE.

CHAPTER III.—THE PEOPLE—*continued.*

PAGE.

CHAPTER III.—THE PEOPLE—*concluded.*

CHAPTER IV.—PRODUCTION AND DISTRIBUTION.

PAGE.

CHAPTER IV.—PRODUCTION AND DISTRIBUTION—*continued.*

Section A.—Agriculture and Arboriculture—*concluded.*

Section B.—Domestic Animals—

PAGE.

CHAPTER V.—ADMINISTRATION AND FINANCE—*concluded.*

Section A.—Administration and Finance—*concluded.*

Section B.—Land and Land Revenue—

Section C.—Military and Frontier—

CHAPTER VI.—TOWNS, MUNICIPALITIES AND CANTONMENTS.

Table No. I,—showing LEADING STATSTICS.

1	2	3	4	5	6	7	8	9	10
		Detail of Tahsils.							
Details.	District.	Ráwalpindi.	Attock.	Kahuta.	Murree.	Pindigheb.	Gujar Khan.	Fatehjang.	Remarks.
Total square miles (1893) according to village papers ...	5,042	763	648	456	258	1,497	565	855	
Cultivated square miles (1893) according to village papers.	2,043	372	306	149	57	438	338	383	
Culturable " " " "	421	41	34	24	25	197	40	60	
Irrigated " " " "	84	10	40	1	1	12	1	19	
Average " under crops (1885-86 to 1892-93)	1,601	336	252	140	48	226	309	290	
Annual rainfall in inches, tenths and hundredths of an inch (1888-89 to 1892-93).	36·06	36·06	18·58	42·01	53·23	19·36	27·30	22·86	
Number of inhabited towns and villages, 1891	1,688	448	194	233	102	135	383	204	The district figures is taken from the Census Report, and the tahsíl figures from the Land Administration Revenue Report.
Total population, 1891	887,194	243,141	141,063	92,372	45,772	99,350	152,455	113,041	
Rural " "	789,960	169,346	127,854	92,372	44,004	90,888	152,455	113,041	
Urban " "	97,234	73,795	*a* 13,209	...	1,768	8,462	...	...	*a* This includes the population of Hazro and Campbellpur.
Total population per square mile	176	319	218	203	177	66	270	132	
Rural " "	157	222	197	203	171	61	270	132	
Hindús	83,301	40,045	11,788	5,364	1,892	10,947	6,178	7,087	
Sikhs	27,470	9,109	539	4,617	476	685	8,905	3,139	
Jains	888	849	..	35	...	...	...	4	
Musalmáns	768,368	187,001	128,139	82,341	42,999	87,708	137,371	102,809	
Average annual land revenue (1885-86 to 1892-93) ...	9,76,884	...	...	...	...	...	...	...	
" " gross " " " ...	†13,21,956	...	...	...	...	...	...	...	

Note.—These figures are taken from the Land Revenue Administration Report, Census Report and Monthly Prospect Reports.
* Fixed, fluctuating and miscellaneous revenue, together with Local rates, Excise and Stamps.

CHAPTER I.

SECTION A.—GENERAL DESCRIPTION.

Chapter I, A.

General Description.

Position.

The Ráwalpindi district is the most northern of the six districts which form the Ráwalpindi Division, and is situated between 33° 3′ and 34° 4′ parallels of north latitude, and in east longitude 71° 46′ and 73° 41′. Its extreme length from Bhedián on the north to Karai on the south is 50 miles, its extreme breadth from Salgráon on the east to Khushálgarh on the west is 100 miles. Its total area as given by the Survey Department is 4,861 square miles, and the district stands seventh in point of size in the whole Province, the only districts including a larger area being—Hissár, Kángra, Mooltan, Jhang, Montgomery and Dera Ismail Khan.

Boundaries.

It is bounded on the north by the Hazára district, on the east by the river Jhelum, which divides it from Chibbal and Punch in Kashmír territory, on the south by the Jhelum district, and on the west by the river Indus, which separates it from the Pesháwar and Kohát districts. It thus forms a part of the table lands lying between the rivers Jhelum and Indus and the outer Himalaya and the Salt Range.

Area statistics.

According to the last Administration Report, 1893-94, the Ráwalpindi district stands seventh in order of total area, and seventh in order of population in the Province, and third in order of cultivated area. It contains 4·62 per cent. of the total area, 5·16 per cent. of the cultivated area, and 4·36 per cent. of the population of the British territories of the Punjab.

Tahsíl divisions.

It is divided into seven tahsíls, the names with latitude, longitude and approximate height above sea-level and the head-quarters of which are as follow :—

Town.	North latitude.	East longitude.	Feet above sea-level.
Ráwalpindi	33° 37′	73° 6′	1,707
Attock	33° 53′	72° 18′	1,200*
Kahuta	33° 37′	73° 26′	2,000*
Murree	33° 35′	73° 27′	7,517
Pindigheb	33° 14′	72° 18′	1,060
Gujar Khan	33° 16′	73° 22′	1,700*
Fatehjang	33° 35′	72° 42′	1,700*

*Approximate.

Chapter I, A.

General Description.

Tahsíl divisions.

Of these Murree is a mountain tahsíl in the north-east; Kahuta, part mountain and part plain, immediately south of it and in the east of the district, Gujar Khan adjoins Kahuta and lies on the south-east; Ráwalpindi lies immediately north of Gujar Khan and west of Murree and Kahuta and is therefore north-central; Fatehjang, adjoining Ráwalpindi and Gujar Khan, is south-central; Attock lies in the north-west and Pindigheb in the south-west.

District head-quarters.

Ráwalpindi, a town of considerable size having 73,795 inhabitants, and with a large civil station and the largest cantonment in the Punjab, is the head-quarters of the district, as it is also of the Civil Division and the Judicial Division. It is also an important station on the North-Western Railway.

The district is singularly destitute of large towns. Except Ráwalpindi, there is no town in the district with more than 10,000 inhabitants; Pindigheb with 8,462 and Hazro with 7,580, being the two next in size. The district contains 4 per cent. of the urban population of the British Punjab, as against 4·25 per cent. of the total population.

Physical configuration.

The different portions of the district vary greatly from each other. This may be very easily realized when we remark that the highest point in the district is at Marri (Murree) over 7,500 feet above sea-level, and the lowest point on the Indus at Makhad only 700 feet above sea-level. This district possesses extraordinary varieties of climates scenery, produce and general characteristics.

Speaking very roughly the greater part of the district may be described as a rough rolling plain, extending from the foot of the outer Himalayas towards the Salt Range, but the use of the word *plain* is almost ridiculous in regard to any part of the district. In addition to the fact that numerous hill spurs such as the Khairimár, the Chitta Pahár, the Khairi-Múrat, and the Narrar hills destroy its continuity, even when not broken up by regular hills, it is cut up in all directions by ravines and nullahs. These form a very characteristic feature in many parts of the district. They seem to extend in endless ramification for miles and miles, and are known as Kas, Khuder or Khudera. The sides of these are often formed of loose earth or soft clay and mud, and yet they appear to undergo little or no change from year to year. They are evidently the result of the action of mountain torrents in times past, and are most curious and interesting, but they interfere very much with the making of roads and facility of communication.

Mountain system.

The Murree and Kahuta hills.

The Murree and Kahuta hills and the Márgalla range are the outskirts of the Himalaya, and it is at the foot of these hills and the openings of their valleys, as in the Kallar portion of Kahuta, in Gujar Khan and in Ráwalpindi tahsíls, that the best unirrigated lands are generally to be found,

Chapter I, A.

General Description.

Mountain system.

and, with the exception of the Chach plain in the north-west of Attock and the Síl and Soán valleys in the south of Fatehjang, these are the most fertile and prosperous portions of the district.

These Himalayan spurs are well covered with forest and vegetation especially on their northern slopes and have a copious rainfall, and are mostly, though not always, formed of clay and sandstone. The other hills differ very much from them in character. The Kála Chitta is part clay and sandstone, but mostly of white limestone, and has far less vegetation and much less rainfall; the hills further north are very dry and barren, and are mostly formed of ancient slate and limestone. The hills of Narrara, near Makhad, again are very bare, hot and inhospitable looking and are formed of limestone, loose boulders and water-worn stones.

The Murree and Kahuta hills.

The Murree and Kahuta hills, which are offshoots of the Himalayas and which end in the low Baghám hills, form the natural eastern boundary of the district. Behind these hills runs the Jhelum, a wide mountain torrent in a deep bed, with high hills on either side of it. From these hills various streams run out westwards into the plains, the most important being the Soán; and the eastern portion of the district, under this range and the Márgalla spur, including the Gujar Khan and Ráwalpindi tahsils and the Kallar circle of the Kahuta tahsíl is fairly level, rich, populous and prosperous.

Further west there is the rich Chach plain in the north; a low-lying flat tract of country bounded by the Indus (or Attock river as it is here called before its junction with the Kábul) lying below the Gandgarh and Attock hills, with many wells and extremely fertile. Immediately south of this again lies a very inferior tract, south of the Attock hills and north of the Chitta Pahár, known as "Sarwála," and as the "Maira" tract, with light soil and rock near the surface, hot, poor and scantily populated. The cantonment of Campbellpur is situated in this tract. To the west of this lies the Attock hill and the river Indus, south of it comes the Kála Chitta Pahár, a range 45 miles long and 12 miles wide at its widest point on the Indus bank.

South of this again comes the northern portion of the Fatehjang and Pindigheb tahsíls, both poor and stony tracts. The Jandál country, which is south of the Kála Chitta and in the extreme west of the district near the Indus, is extremely sandy.

South of this again, on the other side of the Khairi-Múrat hills, come the Soán and Síl valleys of Fatehjang, a well watered and fertile tract, in the east, and further west the Síl valley (a different stream) of Pindigheb of inferior fertility, but still, owing to a certain amount of irrigation, a fairly prosperous region; while in the extreme south-west lie the very rough stony, broken and wild tracts of Narrara and Makhad with a very scanty rainfall and scorching climate. This is, except in a few better watered of the Narrara valleys

Chapter I, A.

General Description.

Mountain system.

The Murree and Kahuta hills.

where wells can be sunk, a very barren and poor tract inhabited by Sagri Patháns.

A line drawn past the eastern extremities of the Khairi-Múrat and Kála Chitta ranges north and south would make a rough, but fairly accurate, division between the eastern and western portions of the district which differ so greatly from each other. East of this line would lie the Gujar Khan tahsíl, the Murree and Kahuta tahsíls and the Kandi Soán circle of the Ráwalpindi tahsíl. West of it would lie part of the Kharora circle, which is the poorest part of the Ráwalpindi tahsíl, and the whole of the Fatehjang, Attock and Pindigheb tahsíls. The existence of the Chach plain and the Síl and Soán valleys are the only exceptions to the accuracy of this division.

In the western portion, as might be expected from the above description, we find large villages of great area, much separated from each other, a much wilder and more scanty population and a much lower degree of advancement and prosperity than in the eastern plains. The Khushálgarh branch of the North-Western Railway has already done, and will in future do a very great deal to improve the Pindigheb and Fatehjang tahsíls. Colonel Cracroft has forcibly contrasted the two portions of the district in his Settlement Report from which the following is an extract :—

General review of the features of the western portion of the district.

"The foregoing is a brief account of the western half of the district. It is distinct in physical features, population, tenures and in some parts climate, from the eastern section. The mountains are more dry and arid, the heat more intense, the villages fewer, larger in area, more scanty in population, and that population less scattered; the people hardier and addicted to violent crimes and blood feuds. Although this portion of the district includes the richly fertile tracts of Chach, the valleys of the Soán, the Síl, Hassan Abdál and Burhán, yet its general characteristic is vast areas and comparatively small produce, and therefore insignificant revenue; large zamíndári and pattidári estates; powerful proprietors and depressed cultivators.

The eastern portion.

"The eastern portion yields more revenue, is more favored in climate, its physical features are less wild, and its population is more dense, and scattered over the country in innumerable hamlets, called Dhoks or Mohrás, belonging to the parent village, betokening more security and a higher degree of cultivation. Here the cultivator often raised by the force of circumstances to the right of proprietorship, and as such yclept a *málik-kabza* has even as cultivator the advantage over the proprietor, who may well view with envy the fine properties of the landholders of the western section. The tenures are mostly *bhaiachára*; in short the eastern portion has felt with full force the levelling effects of the Sikh power, while the western has been able to maintain its integrity alike against Gakhars, Khattaks and Sikhs."

Chapter I, A
General Description.
Mountain ranges.

Taking the mountain ranges in detail first come the Murree and Kahuta mountains, forming a portion of the outlying Himalayas, and extending down as far as Baghám, southwards along the banks of the Jhelum river and out westward in the Márgalla spur which only stops a few miles short of the Kherinuár and of the Kála Chitta hills. These hills and those of Hazára are part of the outer Himalayan system, gradually falling in height from the snow peaks of Kashmír in the north, down to the hillocks of Baghám in the south.

The Murree and Kahuta hills.

As far as they belong to the Ráwalpindi district they consist principally of five main spurs, more or less parallel to each other, running in general very sharply down from their highest points eastwards to the Jhelum river, and more gradually westwards towards the Ráwalpindi tahsíl. In addition to these five main spurs, with innumerable offshoots and branches, a lateral spur runs down from near Narrar southwards along the bank of the Jhelum through the Kahuta tahsíl and Gujar Khan tahsíl until it loses itself in low hillocks south of Baghám.

The five chief spurs are known generally as the Murree spur, the highest of all on which the Murree Sanitarium is situated and which attains an altitude of 7,500 feet, the Chárihán spur, a few hundred feet lower, and the Paphúndi spur over 7,000 feet at its highest point. These three are in the Murree tahsíl. In the Kahuta tahsíl the Narrar spur runs down westward from the grand plateau of the Narrar mountain. This is a table land some miles in length and breadth, 6,000 feet above sea-level and just above the Jhelum river to which it falls in a succession of grand and almost precipitous steps. This mountain with its massive square front and precipitous sides is a very fine and striking feature in the landscape. Precipitous on three sides the spur sinks very gradually from east to west until it strikes the Soán river, which cuts through the western end of the spur, and forms a very wild and picturesque gorge at the southern end of which is situated the renowned old Gakhar fort of Pharwála which was taken by Bábar, and which is still the seat of a very celebrated and very much decayed family of Admál Gakhars.

Further south again is a lower spur running from Utrinna, overlooking the Jhelum down towards Kahuta. This is much smaller and shorter than the others, and its greatest height is 3,763 feet. These hills and the valleys between them are often extremely beautiful, the higher spurs are covered with a very varied growth. Only a few *deodars* are to be found in Murree and these were specially planted and tended, but there are many very handsome trees of the silver fir species, the ilex oak, the hill oak, the blue pine, chestnuts, wild cherry, some fine ash trees, maples, &c., uniting to form very beautiful forests on the Murree and Paphúndi spurs. The lower hills are covered in many places with the green pine, the hill oak, and lower down again we find *kangar, khair* and *phaláa* (acacias)

Chapter I, A.

General Description.

The Murree and Kahuta hills.

olives, and lowest of all a luxuriant growth of *sanatha* (bog myrtle) and *garanda* (*Prinsepia utilis*) and other trees and bushes.

The Paphúndi hill especially is beautifully wooded and the scenery in the Murree and Kahuta hills is often very fine indeed, comprising as it frequently does a foreground of lovely woodland scenery with a background of lofty snow clad peaks. Many of the lower valleys, too, are extremely picturesque, especially the Narai valley, between the Narrar and Paphúndi spurs. The hillsides on each side are covered low down with *sanatha*, the bright green of which contrasts strongly with the dark-green of the pines above, and a tributary of the Soán runs down the valley in which are many picturesque pools. The scenery, too, near the banks of the Jhelum river is often fine, especially below the beetling cliffs of the Narrar mountain. In many cases small hamlets and little patches of cultivation are found high up on hillsides and on mountain tops, most picturesquely situated, and these add much to the beauty of the landscape.

Many of the hillsides, especially in the Murree tahsíl, have been very much cleared for cultivation and the forests were in great danger of permanent injury, if not destruction. A considerable area has, however, now been formed into reserved and protected forests, and some of these will be of great value, and the danger has been averted. Part of the Márgalla spur has been formed into grass rakhs for the mounted branches of the Ráwalpindi garrison. This Márgalla range is not a continuation of the Murree spur, but of a more northern one which commences in the Hazára district. The Grand Trunk Road cuts through it, some 15 miles north-west of Ráwalpindi, and at this spot, known as the Márgalla pass, there is a handsome monument to General John Nicholson, which is visible for many miles. The North-Western Railway now cuts through the range by a tunnel a short distance north of the Grand Trunk Road.

Panthers and *chittáhs* are not uncommon in these Murree and Kahuta hills, bears are also found, and in past times tigers have been met with. *Chikor*, jungle fowl, and various kinds of partridges, and occasionally deer of various kinds are to be found, but good sport is not easily obtained, and the ground is in general very difficult to shoot over.

The Kála Chitta Forest.

General description of Kála Chitta range.

Next in importance to the Murree and Kahuta hills comes the Kála Chitta range. The Kála Chitta Forest tract may be roughly described as a wedge with its base resting on the Indus, which is at its western extremity, gradually tapering as it proceeds eastward to its apex, about 15 miles north-west of Ráwalpindi and within about 3 miles of the extremity of the Márgalla mountain range. Its breadth at its base is about 12 miles, at the eastern end it gradually tapers down to nothing. Its length is 45 miles. The range is formed of two portions differing very much in appearance from each other, and its structure is of considerable geological interest.

Chapter I, A.

General Description.

The Kála Pahár.

The south-western portion known as the Kála Pahár or black mountain, is generally formed of very dark sandstone, often quite purple in hue, and sometimes almost blackened by exposure to wind and weather; mixed with this are found grey sandstone and red clay.

This portion extends along the southern side from the Indus, throughout the Pindigheb tahsíl, ending at the village of Gaggan. Its length is, therefore, 35 miles, its extreme breadth about 4 miles.

The "Chitta" or white hill which forms the main portion of the range runs the whole length of the range on its northern side. Its breadth at its base on the Indus is about eight miles. This portion is formed of white mununmilitic limestone, hence its name, but portions of dark sandstone are occasionally to be found cropping up in the midst of it. It is much the more valuable portion of the range both on account of the limestone which is used for burning and of the forest produce which is far better than in the Kála or black portion.

Forest produce.

On the sandstone nothing is to be found but stunted *phaláa* trees (*Acacia modesta*) and a few useless shrubs, and the grass is poor and scanty. In the limestone portion, on the other hand, especially on the northern slopes there is often to be found a luxurious growth of *phaláa* (*Acacia modesta*), *kahu* (olive—*olea ferruginea*), *sanatha* (*Dodonaea viscosa*), *khair* (*Acacia catechu*) and other shrubs, and much of this portion only wants a little care and management to be of very great value.

The range is in general formed of sharp ridges with deep valleys between them. The greatest height attained by the range is 3,521 feet within a few miles of the Indus, and many of the peaks range between 2,000 and 3,000. Some of the valleys are fairly broad and have a considerable area of cultivation in them as in the case of the Gandakas and Kálhi Dilli hamlets. Towards the eastern portion the hills are much lower and are more rolling ridges than hills, but the general surface is throughout much broken and very irregular. There are some streams to be found among these hills, and emanating from them, but none of any importance. The Nandua cuts through the range at Garhi Hassu in a very curious way from south to north, rising in the Khairi-Múrat and discharging into the Haro.

The climate of the tract is dry and hot, consequently only hardy plants which do not require excessive rain, and can sustain the great heat, are found here. The climate and forest produce of this tract differ much from that of hills in the Murree and Kahuta spurs of equal height. The rainfall is much smaller and the heat much greater. Many parts of this range are extremely wild and sombre, and in past times these hills formed a safe refuge for criminals, and even in comparatively

Chapter I, A.

General Description.

recent times murder and robbery were common in these tracts. Much of the range has been formed into a Government reserved forest.

Character of produce.

There is no timber of any size produced in this tract, but the forests are of immense value for the supply of fuel to all the cantonments and cities in the neighbourhood.

Communications.

The Campbellpur Railway Station on the North-Western Railway is very conveniently situated for receiving wood brought out from the north of the forest reserve, and several of the stations for the Khushálgarh branch line of that railway are conveniently situated on the south of it, and an excellent military road cuts right through the reserve from Thatta on the south to Chhoi Gariála on the north. This is part of the road from Makhad to Attock, made at the time when Makhad was the terminus of the Indus flotilla. There are several other roads passable for camels across these hills.

Gandgarh hills.

The Gandgarh hills do not properly belong to this district. They project a short way into the Attock tahsíl south of the Chach plain. The Haro river runs at their foot to the south of the range.

Khairimár hills.

Near these hills and between them and the Kála Chitta range are two ridges, which can hardly be called ranges, running east and west, and known as the Khairimár and the Kawagar. The Khairimár is 8 miles long and less than 2 miles broad, it is 10 miles north of the Kála Chitta range and parallel to it, and is formed of extremely hard stone, a dark blue limestone. This rock is so hard as to destroy the Khair or Sandal used in these parts, whence its name of Khairimári. The forest is nearly all a Government reserve, but there is not much wood or grass on the mountain, although the produce is steadily improving. The fertile valley of Burhán watered by the Chiblat lies between the Gandgarh and Khairimár hills.

Kawagar.

The Kawagar hill is formed of black marble with a yellow vein, capable of taking a fine polish, and this is worked into cups and vessels. It is locally known as "Abri." The greater part of this hill is also a Government reserve, and has a large number of olive trees on it from which it takes its name. The Kawagar lies 5 miles north of the Kála Chitta range, and is parallel to it and to the Khairimár which latter lies 6 miles north-east of it. West of these hills lies the Sarwálla tract locally spoken of as the "Maira," and at the western extremity of this are the Attock hills which are very bleak and bare; they are formed of slate with veins of limestone and whitish marble. The Attock fort and town lie at their north-western corner on banks of the Indus.

The Narrara hills.

South of the Kála Chitta in the western portion of the Pindigheb tahsíl the Narrara or Makhad hills are found. These hardly deserve the name of hills, being mere ridges of no height.

Chapter I, A.

General Description.

The Narrara hills.

The range on the other side of the Indus river in the Khattak country is well marked and is known as the Takkargah of Hakani, but on this side there are only low ridges and deep ravines covered with boulders and waterworn stones. The tract is very bleak and wild, it bears little or no wood and is covered only with stunted bushes and coarse grass. In the Narrara iláqa there are some comparatively fertile valleys, but most of them are poor and inferior. The best Huriál shooting in the district is to be had in the Narrara and Makhad hills.

The Khairi-Múrat.

East of this tract in the south of the Fatehjang tahsíl the Khairi-Múrat hills are situated, these are about 30 miles from the Indus, and between their western extremity and the Narrara or Makhad tract, the district is a broken plain, bounded on the south by the Soán river. The Khairi-Múrat hills are about 10 miles south of the Kála Chitta and run nearly parallel to it, the tract between them being a rough plain known as the Gheb tract in which the Fatehjang tahsíl head-quarters is situate, and through which the Khushálgarh branch of the North-Western Railway now runs. The eastern extremity of this range is 12 miles west of Ráwalpindi, whence it runs westward for 24 miles. A considerable portion of this hill has also been included in a Government reserve, and though it had been almost completely cleared of forest growth it is yearly becoming more valuable. It is formed chiefly of limestone edged by sandstone and earthy rocks, the vertical and contorted strata of which indicate intense disturbance. The southern portion of this range is extremely dreary, formed of rocky ravines and stony hillocks, gradually sinking into the fertile valley of the Soán, the southernmost division of the Fatehjang tahsíl. There are also some rough rolling hills south-east of the Khairi-Múrat, on the Soán bank, but this can hardly be called a range.

The Narrar spur, described above, crosses the Soán at Pharwála, and thence the Bhamártrár hill runs westward along the Soán bank, falling into rolling hills which disappear a few miles short of the Khairi-Múrat, ending in curious jagged rocks of remarkable appearance, known as the dog's tooth rocks. These curious ridges extend for some distance in the western portion of the Kahuta and eastern portion of the Ráwalpindi tahsíl, and some of the most curious are visible to the south-west from the Ráwalpindi cantonments.

Drainage of the country.

The drainage slope of the country is from north-west to south-east. The highest point in the district is the Murree hill 7,500 feet in the extreme north-east, from this corner spurs run out along the Jhelum southwards and along the north boundary of the district westward. From both these spurs the country falls towards Makhad at the south-west corner of the district. Although the drainage from the northern side of the Khairi-Múrat hill runs north, cuts the

Chapter I, A.

General Description.

Kála Chitta spur in the Nandua stream, and joins the Haro; the Haro in its turn falls into the Indus which drops down to Makhad.

Drainage of the country.

Makhad is only 700 feet above sea-level, and the drainage from the hills has cut the table land which forms the eastern portion of the Ráwalpindi tahsíl, the Gujar Khan tahsíl and the southern portion of the Kahuta tahsil, and which is known as the Pothowar, in many places into the innumerable ravines described above on page 2.

Plains.

The greater portion of the Ráwalpindi tahsíl, with the Kallar circle of the Kahuta tahsíl and the Gujar Khan tahsil drained by the Soán form the nearest approach to a "plain" in the district with the exception of the Chach. The average height of this rough plateau is about 1,800 feet, the population of this part is dense, the fields embanked, the cultivation good and villages numerous and near to each other.

It is drained by the Soán, passing a few miles south of Ráwalpindi which falls into the Indus near Makhad, the Kanshi stream passing Kallar and out through the Gujar Khan tahsíl into the Jhelum river, at the borders of the district; and their numerous tributaries. The Grand Trunk Road runs across it, generally on the watershed, and in the Gujar Khan tahsíl, the country east of this road drains into the Kanshi and thence to the Jhelum; west of it, it drains into the Soán and thence to the Indus.

The Chach plain.

The Chach plain, which really is a plain, lies in the extreme north-west corner of the district, bounded on the north and west by the Attock river (as the Indus before its junction with the Kábul is called), and on the south by the Attock hills and the extremity of the Gandgarh spur. This is a very level and extremely fertile tract, 19 miles in length by 9 miles in breadth.

Survey base line.

It is on the Chach plain of Ráwalpindi that the great base line of the Indian Trigonometrical Survey has been measured. Its south-west end is situated in latitude 33° 53′, longitude 72° 25′, on the south end of a mound to the south of the village of Kálu in the Chach plain; its north-east end is in longitude 72° 32′, latitude 33° 57′, on the southern end of a mound at the village of Azghar in the same plain. Its length is 7·831 miles, or 41,345·4 feet, and it was measured between December 1853 and February 1854.

The drainage of the whole district, with the exception of a small portion of the Murree hills on the east, the eastern half of the Kahuta tahsíl and about half of Gujar Khan drained by the Kanshi stream, is into the Indus. The Kanshi stream falls into the Jhelum.

Chapter I, A.

General Description.

River System.

The Indus.

The Indus does not actually flow through any portion of the district, but it divides it from the Pesháwar and Kohát districts, and forms part of its northern and the whole of its western boundary, and receives the waters of almost the whole of the streams which cross the district. On leaving the Hazára district the Indus, there known as the Attock river, suddenly widens out into the open, separating Chach from Yusafzai. It is here very wide, with many separate channels and intervening islands, and so continues until it reaches Attock where it suddenly contracts into a narrow rocky bed, and being joined by the Kábul river on its right bank, it here becomes the Indus, and rushes on through a gorge with high hills on each side, and the Attock fort on its left bank. About three miles below the fort it is now crossed by a very fine iron railway bridge, built in 1883. Below Attock, near Bágh Niláb, it again spreads out into a kind of lake, but soon again contracts and flows thence through narrow gorges being at one place only 60 feet wide down to Makhad, and thence out beyond the district limits.

The river is navigable by native boats as far as Attock, but between Makhad and Attock the passage is difficult and often dangerous, and the labor of getting the boats up against the strong current is very great. The river is largely derived from snow water and is subject to tremendous floods. The average depth at Attock is 17 feet in winter and 50 feet in summer. There used to be a bridge of boats at Attock, but since the railway bridge and its sub-way have been opened it has been done away with. The Indus is of no value to the district for irrigation purposes at present.

Jhelum.

The Jhelum river rises in Kashmír at Vernág, in the east of the Happy Valley, flows through the valley, which it leaves at Báramúla, whence its course is that of a mountain torrent between lofty mountains and precipitous rocks, as it cuts through the northern extremity of the Pír Panjál range.

From a point a few miles south of Kohála it becomes the eastern boundary of the district and continues its course as a mountain torrent as far as Dángalli, after which it becomes smoother and broader. It is not navigable above this point, but there are several ferries across it between Kohála, where it is crossed by a fine bridge and the south-eastern extremity of the district. Much timber is floated down this river from Kashmír territory, chiefly from the Kishenganga branch which joins the Jhelum, some 20 miles above Kohála, at which junction (Domel) there was a very fine dâk bungalow on the road to Kashmír. Excellent fishing is to be got here especially in the end of August and beginning of September. Good fishing is also to be had at several points between Kohála and Baghám, notably at the mouth of the "Marl," a stream which joins the Jhelum from the left bank in Punch territory, opposite the village of Tánda. The old suspension bridge at Kohála

Chapter I, A.

General Description.

The Jhelum.

and the dâk bungalow at Domel were both washed away in the extraordinary floods of 1893.

A mule road which is always known locally as "Hall's road" from the name of the Deputy Commissioner under whose auspices its construction was attempted, runs from Dángalli to Kohála along the right bank of the river, but this was not a success, and is now entirely out of repair and impassable in many places. The scenery along this road is extremely beautiful, but the path is of no practical utility at present, nor on account of the extremely rough and difficult country to be traversed is it likely that it ever could be made so without an enormous expenditure. The river throughout has steep and rocky banks and is nowhere of any use for irrigation purposes.

The Soán.

The Soán rises just below Murree and runs for the first 10 miles of its course nearly due south at a steep gradient down picturesque valleys till it reaches the plains near Cheráh. It then cuts through the Narrar spur, here 2,500 feet above sea level, and 800 feet above the river level, making a very striking wild and rocky gorge, one mile in length, at the eastern end of which is still to be seen the picturesque old Gakhar Fort of Pharwála, and through which runs a very rough district path. This gorge divides the Kahuta from the Ráwalpindi tahsíl. The river then turns south-west and runs nearly in that direction right across the district traversing the Fatehjang and Pindigheb tahsíls, and discharging its waters into the Indus at the extreme south-east corner of the district below Makhad. In the hilly part of its course, it is simply a mountain torrent with rough beds of sandstone, clay and boulders. When it reaches the plains it spreads out over a wide bed, like most Indian rivers, only a small portion of which it fills when not in flood. Here its bed is mostly sandy with an occasional mixture of stiff clay. There are many quicksands, some very dangerous ones in this part of its course. An elephant in the train of the Marquis of Dalhousie was engulfed in one of these when he was on the march to Kálabágh in 1850, and another was also nearly lost. The river is everywhere fordable when not in flood. Although not many cuts or channels have been constructed for diverting water for irrigation purposes, there are many wells on its low banks, and the Soán valley is a very fertile tract. The river is subject to very heavy floods, not only in the *barsát* in July and August, but in the winter rains of January and February, and these floods prevent the construction of permanent irrigation works. The banks are mostly low stretches on one side with cliffs on the other formed of sandstone and clay; and thick pebbly river deposits are common in its neighbourhood. It has many small tributaries but none of any great individual importance.

No tendency to change of course is at present apparent, and there are no islands in its bed. It is crossed by a fine bridge on the Grand Trunk Road about four miles from Ráwalpindi and by a Railway bridge two miles lower.

Chapter I, A.

General Description.

The Soán.

The Soán drains a great part of the Murree and Ráwalpindi tahsíls, a portion of the Kahuta tahsíl, the western portion of Gujar Khan plain, and all the southern portions of Fatehjang and Pindigheb. There is some very fair fishing to be got in the Soán river. Its principal tributaries are, on the right bank, the Kharang and the Ráwal, rising in the hills of the Murree tahsíl, and the Leh which rises in the Márgalla range and runs past the Ráwalpindi city and cantonments; and on the left bank the Ling which rises in the Kahuta hills, near Narrar, and runs through a portion of that tahsíl and joins the Soán at Sihála, in the Ráwalpindi tahsíl.

The Haro.

The Haro rises in the Hazára hills near Khanpur and enters the Ráwalpindi district in the extreme north-west of the Ráwalpindi tahsíl, near the village of Bhallar-top. It cuts across a small portion of this tahsíl, and then enters the Attock tahsíl in a north-westerly direction; then it turns south-west, and running just north of Hassan Abdál pursues a generally western direction across the Attock tahsíl, passing south of Campbellpur, and finally discharging its waters into the Indus, after passing Chhoi Gariála, near Bágh-Niláb, 12 miles below Attock. In the Nala iláqa which is the first part of the Attock tahsíl, into which it flows and in the small portion of the Ráwalpindi tahsíl, which it drains, its waters are much diverted into cuts and small canals known as "Kattha" from which the tract of Panj Kattha takes its name, and these cuts irrigate a considerable area of land in the villages on its banks. There are also many flour mills (*jandars*) on its banks, especially at Jassian near Campbellpur, where there are a large number on the side streams between rocks and on artificial cuts which have a very curious appearance.

The river is crossed by a wooden girder bridge on the Grand Trunk Road and by an iron railway bridge close beside it, near Burhán, 6 miles from Hassan Abdál. It is usually fordable, except when in flood, but a ferry boat is kept up at Chhoi Gariála, on the cart road from Attock to Makhad which cuts through the Kála Chitta range, a road which was constructed to connect Makhad with Attock, at the time when the former town was the terminus of the Indus Valley Flotilla. The bed of the river is generally stony and the water is clear, blue and limpid, and very pleasing in appearance to European eyes. Its principal tributaries are the Chiblát, in which good fishing is often to be had, and the Saggar which drains the small and fertile valleys of Hassan Abdál and Burhán. There is sometimes excellent fishing to be had in the Haro and its tributaries in March and September.

Other streams.

Although there are no other streams deserving mention under the name of rivers, there are many ravines and *kasis* with water in their beds which are valuable to the villagers.

The most important of these is the Kánshi Kas, which rises in the low hills of the Kahuta tahsíl, flows past Kallar, and

Chapter I, A.
General Description.
Other streams.

out through a considerable portion of the Gujar Khan tahsíl, the drainage of which it receives and finally discharges into the Jhelum. At one part of its course this stream disappears for several miles to re-appear again in undiminished volume. It occasionally runs dry in years of drought. The Ráish, a stream running into the Indus some 10 miles below Khushálgarh, is chiefly remarkable for the very deep and rocky bed which it has cut for itself.

Alluvion and diluvion.

There is very little alluvion and diluvion on any of the streams in this district. What there is occurs on the Soán and Síl streams, and there are no local customs of any special interest connected with the subject.

The old rule was that deductions from the revenue were allowed only when the injury by diluvion amounted to more than 10 per cent. of the total cultivated area and additions were only made when the increase by alluvion exceeded 10 per cent. This rule was often hard on individuals, and since the commencement of the current Settlement deductions and additions are made in accordance with the actual amount of diluvion or alluvion which takes place in individual cases.

Minor tracts. Marshes.

There are two well known marshes or *jhils* in the district.

One which is always known as the Khánna Jhíl, and which really consists of two marshes, one 35·49 acres in extent, close to the Khuna Dak village, and the other close to the Sohan village, of 8·74 acres, is situated about 4 miles from the Ráwalpindi Cantonment. These are formed by the Kharang stream, and there is some rice cultivated, and small area of excellent sugarcane in the depression surrounding it. It is also excellent snipe ground, and being close to Ráwalpindi is very much shot over.

Hatti Jhíl.

The other marsh is situated about 12 miles from Attock on the Grand Trunk Road at Hatti. This is generally known as the *chel* and is 607·28 acres in extent, and there is some rice cultivation here also. Here, too, at times very fair snipe and some duck shooting is to be obtained.

Remission and suspension of revenue on *chel* cultivated lands.

One point deserves notice here; owing to excess of water, portions of the *chel* cultivated lands become too wet for cultivation, and their owners are given to apply for remission or suspension or even reduction of revenue on such grounds. All such applications should be received with great caution. The zamíndárs often leave such lands purposely uncultivated, and even when their being left fallow is involuntary on the part of their owners these usually receive a larger return in the shape of grass than they could have received had the lands been cropped. The owners of these lands often take grazing fees from neighbouring villages for permission to

Chapter I, A.
General Description.

graze their cattle here, which those villages having no grazing lands of their own are only too glad to pay.

Remission and suspension of revenue on *chel* cultivated lands.

The Jhelum flows through a rocky bed and the Indus does the same with the exception of a small portion at the north, so long as they form the boundaries of this district. The Soán is the only river which to some extent effects the cultivated lands of the villages on its banks.

Alluvion and diluvion only take place on a small scale in this tract, no large portions of land are ever carried bodily away from one village to be added to another. When boundary marks are carried away by floods, they are restored on its subsidence, and the proprietary rights of villages on the same and opposite sides of the river are not affected by the slight changes caused by the action of the river.

Climate, temperature and rainfall.

It is usual to regard the climate of Ráwalpindi as particularly good, and in some respects, no doubt, this is true. The district rejoices in a long cold weather and a short hot one, which latter is, however, usually very severe for short periods, but the climate varies much in different parts of the district.

In the cantonment itself, January and February are usually extremely cold and rainy, March is generally pleasant with occasional rainy days, April is hotter but not in general unpleasantly so except in the middle of the day, May and June are dusty and hot, and a great increase is felt in the heat immediately after the cutting of the spring crops in the early part of May, but owing to the proximity of the hills the heat in these months in the eastern portion of the district is not so great as in other places further south. In the western portions of the district, however, among the rocks of Attock, the sandy slopes of Jandál and the low hills of Narrara and Makhad, the heat, *experto crede*, is of the most intense description, and is found almost unbearable even by the natives of the tract. The wells and tanks dry up, hot winds blow, the glare of the sun is terrific, reflected as it is by white sand and almost red hot rocks. The breaks in the rains are much longer, and even in August sometimes the country appears quite dry and resembles a furnace. The inhabitants are nevertheless a fine robust race, but in Pindigheb they suffer much from tape-worm. In July the rains fall, and in the beginning of August there is generally a break with a short period of extreme heat, after which it generally gradually cools down through September, the end of which and the beginning of October after the cessation of the rain are sometimes feverish.

The latter half of October and November is generally the most delightful part of the year. There is little rain and the air is cool with bright sunshine. December again being often cold and bleak. The nights in December, January

Chapter I, A.

General Description.

Climate, temperature and rainfall.

and early February are often intensely cold, and east winds which are very trying, are often prevalent.

All the north-eastern portion of the district which is subject to the influences of the Murree and Kahuta hills and the Jhelum river has a much more regular and copious rainfall than the south-western portion which has a much longer and drier hot weather and a shorter winter. The further the tract lies from the hills, as a rule, the less rain it gets, but the rainfall seems also to follow the river valleys in a curious manner and often seems very capricious. The valleys on the Soán banks get much more rain than those a few miles distant from it. The rainfall and climate of the Makhad tract, for instance, is very different indeed from that of Ráwalpindi. The Murree hills have a climate of their own with copious rains and much winter snow; snow has been known to fall also in Ráwalpindi, and in February 1883, after six days' incessant rain, much of the plain country, north of Ráwalpindi, was for a short time under snow.

Locally the following names are sometimes used for the various seasons. The hot season is called "Unhála;" the rains as elsewhere "Barsát;" the spring "Khuli-Bahár," and the autumn and winter "Thandi Bahár."

Rainfall.

There are two "rainy seasons" in the Ráwalpindi district, the summer rains or "*barsát*," and the winter rains. The summer rains, which are common to the whole country, present no very striking features unless it be their occasionally curiously partial nature. They begin about the second week in July, and end about the beginning of the second week in September. There is generally a break early in August. The eastern half of the district at this time gets much more rain than the western. Rain often falls on one side of the Márgalla hills and not on the other, and so with other spurs, and even when there are no hills to account for it a belt of rain will cross the district watering some villages and leaving others quite dry. Heavy rain has been known to fall in Ráwalpindi city and not a drop in the civil station and *vice versâ.*

The other rainy season which is more peculiarly characteristic of this district commences usually in January and lasts to the beginning of March, and there is often rain again at the end of that month. The rain at this time is usually copious throughout the district, though as usual most falls in the eastern portion, accompanied by heavy falls of snow in the hills, and it is to this rain that much of the success of the wheat cultivation of Gujar Khan, Ráwalpindi and Kallar is due.

Health.

The district is on the whole an extremely healthy one for Europeans, but is trying and rather severe at certain seasons of the year, and, owing probably to the large number of houses recently built and to the crowded state of the cantonment and civil station, there is more sickness now than was once the case.

Chapter I, A.

General Description.

Health.

The health of the European troops in Ráwalpindi is generally excellent, and most of those quartered in the cantonment have also the advantage of being sent up to the Murree hills or to one of the Gallis either for the whole or some part of the hot weather.

The average rainfall at each tahsíl head-quarters for the last five years is given below, but it must be remembered that Píndigheb itself is on the banks of the Soán and receives much more rain than any other parts of the tahsíl, so that this table hardly gives proper data for comparison in the case of that tract :—

1	2	3	4	5	6	7	8	9	10	11	12	13	14
	FALL OF RAIN IN INCHES, TENTHS AND HUNDREDTHS OF AN INCH.												
YEAR.	April.	May.	June.	July.	August.	September.	October.	November.	December.	January.	February.	March.	Total.
							RAWALPINDI.						
1888-89 ...	1·60	...	1·20	13·10	6·90	0·70	0·40	1·20	...	4·80	7·20	0·60	37·70
1889-90 ...	2·60	1·20	0·60	9·90	10·00	0·80	...	...	...	0·75	1·53	1·79	29·17
1890-91 ...	1·64	1·37	1·71	20·17	14·90	0·81	0·70	1·26	4·14	4·39	6·16	2·33	60·08
1891-92 ...	1·78	1·01	0·24	1·88	10·31	1·67	1·01	0·05	...	0·07	0·25	0·62	18·89
1892-93 ...	...	0·79	1·88	5·29	12·26	...	0·34	0·02	2·62	6·07	4·06	0·97	34·30
Total ...	7·62	4·57	5·63	50·64	54·37	3·9[illegible]	2·45	2·53	6·76	16·08	19·20	6·31	180·14
Average	1·52	0·91	1·13	10·13	10·87	0·80	0·49	0·51	1·35	3·22	3·84	1·26	36·03
							ATTOCK.						
1888-89 ...	0·10	0·20	0·20	1·70	7·20	0·50	...	1·00	...	2·60	5·00	0·30	19·40
1889-90 ...	4·10	1·30	0·10	4·60	6·30	...	...	...	...	0·80	...	1·10	18·30
1890-91 ...	1·60	0·20	0·60	5·00	5·10	...	1·10	3·30	2·23	2·44	4·46	1·10	27·13
1891-92 ...	0·80	0·30	...	1·30	3·93	0·70	0·40	0·10	...	0·24	...	0·88	8·65
1892-93 ...	...	...	0·65	3·33	7·65	...	...	...	0·08	5·31	0·91	1·17	19·40
Total ...	6·60	2·00	1·55	15·93	30·18	1·20	1·50	5·00	2·31	11·39	10·37	4·85	92·88
Average	1·32	0·40	0·31	3·19	6·04	0·24	0·30	1·00	0·46	2·28	2·07	0·97	18·58
							KAHUTA.						
1888-89 ...	0·20	0·40	0·50	8·80	9·40	0·10	0·30	1·10	0·40	6·60	5·30	0·70	33·80
1889-90 ...	1·50	1·10	3·10	14·10	10·80	...	...	...	...	0·90	0·37	1·67	33·54
1890-91 ...	1·46	0·38	1·43	23·89	11·37	3·91	0·84	0·72	4·32	6·57	7·66	4·40	66·95
1891-92 ...	2·40	0·73	...	1·24	13·90	2·38	4·04	0·10	...	0·35	0·23	0·85	26·42
1892-93 ...	...	0·35	3·32	9·13	18·87	1·35	...	...	2·70	6·27	5·75	1·41	49·35
Total ...	5·76	3·16	8·35	57·16	64·34	7·74	5·18	1·92	7·42	20·69	19·31	9·03	210·06
Average	1·15	0·63	1·67	11·43	12·87	1·55	1·04	0·38	1·48	4·14	3·86	1·81	42·01

Chapter I. A.

General Description.

Health.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
Year.	Fall of rain in inches, tenths and hundredths of an inch.												
	April.	May.	June.	July.	August.	September.	October.	November.	December.	January.	February.	March.	Total.
Murree.													
1888-89 ...	0·80	1·40	2·20	13·00	13·30	1·60	1·40	2·20	0·20	0·70	3·50	1·70	42·00
1889-90 ...	4·90	4·90	2·40	22·00	10·10	3·20	...	0·20	0·60	0·90	...	1·70	50·90
1890-91 ...	3·70	0·80	1·80	11·80	15·60	2·50	3·40	4·60	0·10	...	2·40	14·00	61·00
1891-92 ...	3·00	1·80	1·50	2·10	11·30	3·40	3·46	1·46	...	0·75	1·25	1·50	31·52
1892-93 ...	...	1·54	3·68	13·67	22·35	2·31	0·22	0·55	1·61	14·50	16·60	3·70	80·73
Total ...	12·40	10·44	11·58	62·57	72·65	13·01	8·48	9·01	2·81	16·85	23·75	22·60	266·15
Average	2·48	2·09	2·32	12·51	14·53	2·60	1·70	1·80	0·56	3·37	4·75	4·52	53·23
Pindigheb.													
1888-89 ...	0·60	0·20	1·30	5·90	5·00	0·90	0·80	1·00	...	1·80	3·70	1·00	22·20
1889-90 ...	2·10	0·90	0·80	3·20	3·90	0·30	...	...	...	0·40	0·15	1·59	13·34
1890-91 ...	1·74	0·50	0·33	4·71	3·51	...	1·60	1·63	1·70	2·25	3·72	2·18	24·20
1891-92 ...	1·03	0·13	0·20	2·35	5·11	0·97	2·35	...	...	0·10	0·05	0·17	12·76
1892-93 ...	...	0·19	0·62	9·18	7·96	...	0·12	0·04	1·01	2·76	1·04	1·37	24·29
Total ...	5·47	1·92	3·25	25·37	25·48	2·17	4·87	2·67	2·71	7·31	8·66	6·91	96·79
Average	1·09	0·38	0·65	5·08	5·10	0·44	0·98	0·53	0·54	1·46	1·73	1·38	19·36
Gujar Khan.													
1888-89 ...	...	...	1·00	4·00	11·10	...	0·30	0·10	0·20	3·40	5·30	0·70	26·70
1889-90 ...	1·30	1·10	0·10	4·20	8·80	0·30	...	...	...	1·96	0·30	2·29	20·95
1890-91 ...	2·60	1·55	2·09	11·13	8·48	2·40	0·60	0·69	3·11	4·19	3·75	2·89	43·48
1891-92 ...	1·56	0·94	1·34	2·32	5·77	1·00	0·25	0·40	...	0·71	0·06	0·58	14·93
1892-93 ...	...	0·17	1·65	4·55	10·08	...	...	0·10	2·26	5·99	5·00	0·62	30·42
Total ...	5·46	4·06	6·48	26·80	44·23	3·70	1·15	1·29	5·57	16·25	14·41	7·08	136·48
Average	1·09	0·81	1·30	5·36	8·85	0·74	0·23	0·26	1·11	3·25	2·88	1·42	27·30
Fatehjang.													
1888-89 ...	1·40	0·20	0·10	1·10	14·60	...	0·50	0·70	...	2·80	4·60	0·60	26·60
1889-90 ...	2·50	1·40	0·80	7·20	4·30	1·10	...	...	...	0·80	0·70	2·33	21·13
1890-91 ...	0·70	...	0·40	6·45	3·85	...	0·52	1·55	3·02	3·20	3·01	1·77	25·37
1891-92 ...	1·61	0·10	0·30	0·93	6·70	1·15	2·55	...	...	...	0·22	0·70	14·26
1892-93 ...	...	...	1·20	8·16	7·93	...	...	0·20	1·80	3·35	2·64	1·66	26·94
Total ...	6·21	1·70	2·80	23·84	37·38	2·25	3·57	2·45	4·82	10·15	12·07	7·06	114·30
Average	1·24	0·34	0·56	4·79	7·47	0·45	0·71	0·49	0·96	2·03	2·41	1·41	22·86

The average rainfall at head-quarters given by observations extending over 30 years for each month is as follows :—

Rawalpindi District.

Statement showing rainfall from the year 1863-64 *to* 1892-93.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
	Fall of rain in inches, tenths and hundredths of an inch.												
Year.	April.	May.	June.	July.	August.	September.	October.	November.	December.	January.	February.	March.	Total.
1863-64 ...	1·3	...	3·9	13·3	10·8	1·1	...	0·3	1·7	0·9	2·7	0·6	36·6
1864-65 ...	4·8	4·3	1·1	6·9	11·4	3·4	0·5	...	2·3	2·7	2·8	2·0	42·2
1865-66 ...	2·0	0·4	0·4	2·4	7·0	6·1	...	0·7	2·3	1·8	0·5	3·6	27·2
1866-67 ...	3·5	0·4	1·0	4·2	7·3	1·8	...	...	...	1·3	2·0	0·3	21·8
1867-68 ...	1·8	1·3	0·1	2·2	5·8	1·7	...	...	0·4	0·6	1·4	0·9	16·2
1868-69 ...	3·6	1·7	1·0	9·9	1·8	0·9	0·3	...	1·9	3·7	1·1	12·3	38·2
1869-70 ...	0·5	...	1·5	5·6	0·3	4·3	0·2	...	0·8	0·1	0·4	3·3	17·0
1870-71 ...	2 0	0·3	1·9	13·0	9·4	2·2	0·5	...	0·9	...	5·6	0·4	36·2
1871-72 ...	0·8	0·8	4·2	7·4	3·7	5·1	...	...	1·5	5·4	0·9	3·0	32·8
1872-73 ...	2·8	2·2	0·8	8·3	2·6	4·1	...	0·3	0·1	1·9	1·4	0·9	25·4
1873-74 ...	0·1	3·2	0·1	9·5	7·2	2·8	1·1	0·4	0·4	3·8	0·4	3·6	32·6
1874-75 ...	2·1	0·7	5·8	12·1	7·5	6·1	...	...	...	0·2	2·5	1·1	38·1
1875-76 ...	0·2	1·4	1·6	9·7	13·8	10·9	2·0	0·7	4·0	3·4	1·9	3·5	53·1
1876-77 ...	2·8	1·5	1·2	9·3	5·9	1·5	0·7	1·5	0·2	5·5	5·4	1·1	36·6
1877-78 ...	4·7	1·4	1·6	2·4	2·2	1·4	2·9	4·5	6·5	0·9	4·5	0·4	33·4
1878-79 ...	6·8	4·8	0·7	6·7	5·4	1·9	0·8	...	...	...	0·2	2·5	29·8
1879-80 ...	0·2	0·2	5·3	5·4	16·1	2·8	...	...	1·4	0·2	2·1	...	33·7
1880-81 ...	...	0·9	3·0	5·4	2·4	2·5	...	...	1·0	...	3·4	1·7	20·3
1881-82 ...	2·8	0·5	0·9	4·0	8·7	2·1	1·8	...	0·4	3·1	0·9	0·3	25·5
1882-83 ...	2·4	0·7	2·5	6·0	6·0	9·7	...	...	0·4	4·5	0·7	1·7	34·6
1883-84 ...	0·2	1·6	0·1	4·3	4·0	6·6	0·6	3·6	0·4	2·0	2·3	3·8	29·5
1884-85 ...	1·6	0·2	1·5	7·3	7·7	4·6	1·3	...	...	11·0	1·8	1·4	38·4
1885-86 ...	3·3	5·3	1·3	2·3	11·5	1·5	0·1	...	1·2	3·7	1·8	3·8	35·8
1886-87 ...	0·7	2·2	0·2	6·5	9·3	1·6	0·8	...	1·4	1·1	0·1	0·8	24·7
1887-88 ...	0·1	•...	0·2	11·8	8·9	6·0	1·3	...	...	2·6	2·2	1·0	34·10
1888-89 ...	1·6	...	1·2	13·1	6·9	0·7	0·4	1·2	...	4·8	7·2	0·6	37·70
1889-90 ...	2·60	1·20	0·60	9·90	10·00	0·80	...	...	...	0·75	1·53	1·79	29·17
1890-91 ...	1·64	1·57	1·71	20·47	14·90	0·81	0·70	1·26	4·14	4·39	6·16	2·33	60·08
1891-92 ...	1·78	1·01	0 24	1·88	10·31	1·67	1·01	0·05	...	0·07	0·25	0·62	18·89
1892-93 ...	...	0·79	1·88	5·29	12·26	...	03·4	0·02	2·62	6·07	4·06	0·97	34·30

Chapter I, B.

Geology.

Health.

Diseases.

The inhabitants of this district are in the main robust, healthy and of fine physique. Fever is occasionally prevalent after the rains, and the hill-men occasionally suffer from an epidemic of fever known among them as *sathor* or seven-day fever which makes fatal ravages. Tape-worm is prevalent in parts of the western tahsíls, probably from the water which the people are obliged to drink. Small-pox is often prevalent in the bázárs. The people are generally long lived, and Colonel Cracroft mentions the case of a centenarian.

"Namely Wazír-Tora, the principal agent of the Malliks of Pindigheb, in Sambat 1846 (A.D. 2789) he was a young man in the service of Mallik Imánat Khán, the great grand-father of the present Malliks. He died only recently more than a hundred years old in the full enjoyment of his faculties."

SECTION B.—GEOLOGY.

Geology.

Our knowledge of Indian geology is as yet so general in its nature, and so little has been done in the Punjab in the way of detailed geological investigation, that it is impossible

Chapter I, B.

Geology.

Geology.

to discuss the local geology of separate districts. But a sketch of the geology of the Province, as a whole, has been most kindly furnished by Mr. Medlicott, Superintendent of the Geological Survey of India, and is published *in extenso* in the provincial volume of the *Gazetteer* series and also as a separate pamphlet. Some information regarding the local geology of the district will be found in a paper on the Ráwalpindi Hills in Vol. V. of the "Records of the Geological Survey" and on the Murree Hills in the "Records of the Geological Survey" for 1872.

Minerals.

Marb .

The district is not rich in minerals. The veined marble (*abri*) found in the Kawagarh hill, is worked into cups and other ornamental objects, but the cost is great on account of the hardness of the stone and the absence of skilled labor. The pillars of the pavilion in the garden of Bairám Khán at Attock are made of this beautiful stone. Mortars and pestles made of this stone are highly prized. Petroleum is found in small quantities at Ratta Hotar, near the same locality, 13 miles from Ráwalpindi, and also at Sadkál, south of the Chitta Pahár, to the north of Fatehjang, on the road from that place to Campbellpur. The oil outturn has diminished since 1878. It is used in the Ráwalpindi Gas works, from which some of the barracks and the church are lighted. Gypsum is found in considerable quantities along the southern part of the hills, from Murree westwards ; but it is not utilized either as a manure or as a cement by the natives.

Lignite is occasionally met with in very small quantities in some parts of the Murree hills and in the Khairi-Múrat range, and an inferior description of anthracite is found in small quantities in the Pindigheb *tahsíl*, near the banks of the Indus. Quite recently true coal, and not lignite, was found in the Chitta Pahár, at several spots and notably near the villages of Mungi, Chúi, Bágh Niláb, and Sojhanda Báta, where it was worked by the North-Western Railway. It was found in wedge-shaped pockets or small seams which, when followed up gradually tapered out and disappeared in shale. Some of these pockets in Chúi and Sojhanda Báta were in the hillsides, whilst others were in pits from 10 to 50 feet below the surface. The outcrops generally, but not always, occur in watercourses, the scour of the water having exposed shale which, when followed up, leads to coal. The coal is very friable, and rapidly crumbles to dust when exposed to the air. This is always the case with surface coal, the pressure of superincumbent strata being necessary to solidify it. In 1882-83 several borings were made in the hills and also in the valley of the Háro. But after the surface shale and coal were exhausted, nothing was found but hard compact limestone in the hills, and sand, shingle and other alluvial deposits in the valley. A large quantity of the coal dust was mixed with cowdung and compressed

Chapter I, C.

Fauna and Flora.

Minerals. Marbles.

into cakes and so used for burning lime and *surkhi*, for which purpose it was found cheaper than either firewood or charcoal. So, too, the coal was largely used in the smithies and other works connected with the erection of the Attock bridge. A ton was sent to the Rawalpindi Gas works, where it yielded from 7,000 to 8,000 cubic feet of gas and 13 cwt. of coke which was considered a very favorable result.

Gold-washing.

Gold is found in small quantities in the beds of various streams, tributaries of the Jhelum and of the Indus throughout the district, but it hardly pays to extract it from the sand which contains it.

In the Rawalpindi tahsil the persons principally employed in this occupation are Hindus from the western bank of the Jhelum, who have settled in some of the villages on the banks of the Soán, but the work is hard, the outturn precarious, and the average profits are small. Only about Rs. 300 worth of gold is taken out yearly.

In the Attock tahsil gold is found on the banks of the Indus, and the right to extract the precious metal is granted yearly to a contractor. Rs. 120 was paid for this right in 1894. Gold is also found on the banks of the Ráish, Síl and other streams in other parts of the district.

In Pindigheb licenses are issued at a fixed rate per "Dhrún."

The mode of extraction is simple, 10 or 12 lbs. weight of the sand is placed in a shallow basin-shaped tray, called in the east a "Parátra" and elsewhere a "Dhrún" and this is repeatedly washed, the water and the light sand being repeatedly thrown off until a dark deposit with minute shining specks of gold in it is left. Mercury is then added to this, which unites with the gold grains to form a small nodule, the mercury is then detached by the heat of a fire, and a small globe of gold remains. The "Dhrúns" are generally owned by one person, and the gold-washing is done for him by paid labourers, who get a share of the profits which varies from Re. 1 per diem down to nothing at all when no gold is obtained. The average does not exceed Rs. 6 or Rs. 7 a month, and gold-washing is now less common than it once was, as more permanent employment and certain return is to be got in many forms of ordinary daily labour the rate of remuneration for which has risen greatly of late years.

SECTION C.—FAUNA AND FLORA.

Flora.

The Murree and Kahuta hills are covered with forest trees. A list of the principal species is given below.

There are no deodar (*cedrus deodar*) forests in this district. A few deodars are to be found in private "compounds" in Murree, some growing fairly well, and doubtless the

Chapter I, C.
—
Fauna and Flora.
Flora.

Forest Department will, as a consequence of the recent Forest Settlement, shortly make plantations of these trees on the Paphúndi spur and elsewhere. Previous attempts in this direction under less favorable auspices have been, however, as yet unsuccessful.

On the higher spurs the *biár* (*Pinus excelsa*) or blue pine grows well, and the timber of this tree is much valued in this district. Nearly all the full grown trees have, however, already been cut for building purposes in Murree. The wood of this tree so much prized here is little valued at Simla or elsewhere; its superiority in these hills is to be probably attributed to the soil and climate of Murree which appears to be favorable to the development of resin. There are valuable young forests of this tree on the Paphúndi spur and in the Masot and Burhán reserves, but hardly any large trees.

The *pludár* (*Abies webbiana*) grows abundantly on the Murree spur itself, and is a fine handsome tree, growing often to a height exceeding 100 feet, and measuring 10 feet in girth 3 feet from the surface of the ground. It is now much used for building purposes in Murree, although it rots more quickly than *biár*. *Abies smithiana* is also found. Hill oaks also grow well and in large quantities in the Murree hills. On the higher ridges the mountain oak, *barungi* (*quercus laxiflora*) is often a very fine tree, and the *quercus incana* or *rhim* also grows luxuriantly lower down. The *quercus dilatata* is also found but is not so common. It is known as *baren* locally. There is a fine, though small forest of oaks in the Burhán reserve, 5 miles north of Murree.

The green pine, *chír*, or *Pinus longifolia* grows all over the Murree hills between the height of 2,000 and 6,000 feet. There are some fine forests of this tree, the Panjar Forest in the Kahuta tahsil being especially well known. The people say that the wood of Panjar *chir* is as good as that of deodar, and the pines of this forest are of their kind probably unsurpassed in the Province, but Forest Officers are rather apt to complain that there are too many rather than too few trees of this species.

There are also some but few fine mountain ash trees on the Murree hills, and two species of elm (*Ulmus wallichiana*), the Himalayan horse-chestnut (*Pavia indica*), wild-pear (*Pyrus variolosa*), and bird-cherry (*Prunus puddum*), the lovely tints of whose leaves in autumn add much to the beauty of the hillsides. Several kinds of poplar, of which those known as the *palách* (*Populus ciliata*), and the *sufeda* (*Populus alba*) are most common, willow (*salix*) and maple (*Acer cultratum*) are all common near Murree and on the higher spurs. Lower down are found *kangar* (*Pistacia integerrima*), a fine hard wood tree, *tún* (*Cedrela toona*), a good deal of wild olive (*kao olea Europea*), several acacias, as *phuláa* (*Acacia modesta*), *khair*

(*Acacia catechu*) and *ber* (*Zizyphus jujuba*), whilst on the lowest slopes of all various bushes such as *garanda* (*Prinsepia utilis*), and *sanatha*, bog myrtle (*Dodona burmanniana*) grow luxuriantly.

Drek (*Melia sempervirens*) is met with but is more common in the plains, *shísham* or *táli* (*Dalbergia sissoo*) is also found in fair quantities on the lower hills. There are some bamboos also on the lower hills, chiefly in the southern slopes of the Márgalla spur.

In the Kála Chitta forests there are no pines or oaks, the trees most commonly found being *phuláa* (*Acacia modesta*), *khair* (*Acacia catechu*), *kao* (wild olive) with *sanatha* and *granda* bushes, and on the Khairi-Múrat the forest produce is similar to this.

In the plains the commonest trees are the *ber* (*Zizyphus jujuba*), *shísham*, *drek* or *bakain*, the Persian lilac, *phulai*, *khair*, *sirrus* (*serrísa*) ; *bor* trees and *pipal* trees (*Ficus indica* and *ficus religiosa*) are also found in many villages.

In the lower portions of the Kahuta tahsíl and the north-east of Gujar Khan mango trees are not uncommon. These are generally found in small groups of three or four rather than in groves, and are a source of considerable profit to their owners.

There are a few *chenár* (*Platánus orientalis*) trees at Saidpur and Núrpur, and some have just been planted by the Cantonment Magistrate in Ráwalpindi. Those who have visited Kashmír are apt to regret that this tree has not been more cultivated for shade in this district, the climate of which appears favorable to its growth. The want of sufficient water, however, makes its cultivation difficult.

In the Murree hills and to a less degree in the Kahuta hills also, many of the villages have a considerable number of more or less cultivated fruit trees, of which the most common are the *akhrot* (walnut, *Juglans regia*), the *amlok* (*Diaspyros lotus*), the *nakh* (*Pyrus communis*), the *khubáni* (*Prunus armeniaca*), and *alúcha* (*Prunus domestica*), with a few pears and apples.

The only forests worthy of the name in the district are those in the Murree and Kahuta tahsíls and on parts of the Kála Chitta hills. There are various preserved areas, however, elsewhere in the district, as on the Khairi-Múrat hills, the Khairimár, Káhngarh and in the Narrara tract; the commonest tree in these being the *phuláa* (*acacia*). The olive is also found, growing luxuriantly on the Káhngarh hills and elsewhere. Except in these preserved tracts the plains of the district are generally scantily supplied with trees.

Chapter I, C.
—
Fauna and Flora.
Forest trees of the district.

A list of the most important trees of the district kindly supplied by Mr. W. F. Shakespear, Deputy Conservator of Forest, is given here.

List of Forest trees in the Ráwalpindi district.

Botanical.	Local.	English.	Remark.
A			
Albizzia Lebbek	Sirin	Sirris	Scarce.
„ Sp.	Gharia.		
Acacia Catechu	Khair	...	Fairly common.
„ Modesta	Phulán	...	Common.
„ Eburnea	D[illegible]dea Bambúli ...	...	Shrub.
Æsculus Indica	[illegible]hár	Horse chestnut ...	Fairly common.
Adhatoda Vasica	Bahekar	...	Common.
Acer Cultratum	Trikan	Maple	Not common.
Abies Pindraw	Palúddar	Himalayan silver fir.	Only about Murree.
Andromeda ovalifolia ...	Rattankát.		
B			
Bombax Malabaricum ...	Simmal	Cotton tree	Grows to great size, one at Bobri, near Chattar, over 22 feet at 6 feet from ground.
Butea frondosa	Chichra	...	Scarce.
Berberis Aristata	Sumbalu	...	Common.
Buxus Sempervirens	Shamshád Chikri	Box	Scarce.
Bauhinia Variegata	Koliár	...	Leaves for fodder.
Buddleia Asiatica	Bhatti.		
C			
Cassia Fistula	Amalts	...	Scarce.
Casearia tomentosa	Chilla.		
Cedrela Serrata	Dráwa.		
Celastrus Spinosus	Pataki Kander ...	...	For walking sticks.
Capparis Aphylla	Karíl	Wild caper	Scarce.
Cedrela Tuna	Tún	Toon	Do.
Celtis Caucasica	Batkar.		
Carissa Diffusa	Garanda.		
Cotoneaster Bacillaris ...	Lúni.		
Caesalpinia Sepiaria	Uri	...	Prickly climber.
Cissus Carnosa (Vitis) ...	Gidar-dk	...	Climber.
Crataegus Oxyacantha ...	Gwábudia	Hawthorn.	
D			
Dalbergia Sissu	Táli	Shisham	Scarce.
Dodonœa Viscosa	Sannatta	...	Common.
Diospyros Lotus	Amlok.		
Desmodium Tiliafolium ...	Chamkát.		
Dendro Calmusstricla ...	Báns	Bamboo	Not common.
E			
Eugenia Jumbolana	Jáman	...	Scarce.
Erythrina Suberosa	Dauldhák.		
Ehretia Serrata	Punna.		
Euphorbia Royleana	Thor	Cactus.	
F			
Flacourtia Ramontchi ...	Kako.		
Ficus Cordifolia	Kákbar.		
„ Roxburghu	Tussi Barri.		
„ Virgata	Phagwára	...	Leaves for fodder.
„ Carica	Phagwári.		
Fraxinus Floribunda	Sum	Ash	Very scarce.
Ficus religiosa	Pipal	} Fig.	
„ Bengalensis	Bor		

Chapter I, C.

Fauna and Flora.

Forest trees of the district.

List of Forest trees in the Ráwalpindi district—contd.

Botanical.	Local.	English.	Remarks.
G			
Grewia Oppositifolia	Dháman	...	Leaves much prized for fodder.
,, Vestita	Farri	...	Small tree, leaves for fodder.
,, Spr.	Phara	...	Small tree.
H			
Helicterea-isora	Marophal Dhámni.		
Hedera Helix	Banbalkari	Ivy.	
I			
Indigofera Heterantha ...	Kainti	Wild Indigo ...	Common shrub.
Ilex Dipyrena	Harbambar	Holly	Near Murree only.
J			
Juglans Regia	Akhrot	Walnut	Scarce.
K			
Kydia Calycina	Pulla.		
L			
Lonicera Guinguelocularis ...	Tita-bateri	Honeysuckle.	
M			
Mallotus Philippinensis ...	Kamila	...	Large shrub.
Melia Azedarach	Dhrek	...	A good deal planted in villages.
Morus Serrata	Karún ; Tút ...	Mulberry.	
,, Indica	Shah Tút.		
Myrsina Africana	Kukal Vavaring.		
Moringa Pterygo-Sperma ...	Sohanja	Horse radish tree.	
Mimosa Rubicaulis	Rál.		
N			
Nerium Odorum	Ganíra	Oleander	Common along streams. Poisonous. Stems for pipes.
O			
Odina Wordier	Kamlai	...	Soft, used in bedstead making.
Olea Cuspidata	Kahu, Kawa ..	Olive	Common.
P			
Populus Alba	Sufeda	Poplar, white.	
,, Nigra	} Palach	Poplar.	
,, Ciliata			
Phyllanthus Embilica	Ambli...	...	Leaves for tanning. Scarce.
Pinus Excelsa	Bair	Blue pine	Scarce.
,, Longifolia	Chir	...	Common.
Pistacia integerrima	Kangar	...	Scarce.
Prunus Padus	Kálakát	Bird cherry... ...	Fairly common.
Phyllanthas Nepalensis ...	Kalam.		
Pyrus Variolosa	Batangi	Wild pear.	
Parrotia Jacquemontiana ...	Paser.		
Punica Granatum	Daruni, Anár ...	Pomegranate.	
Phœnix Sylvestris	Khajur, Khaji ...	Date	Only about Murree.
Prunus Persica	Aru	Peach.	
,, Armeniaca	Hári	Apricot.	
Periploca Aphylla	Bata.		

Chapter I, C.

Fauna and Flora.

Forest trees of the district.

List of Forest trees in the Ráwalpindi district—concluded.

Botanical.	Local.	English.	Remarks.
Q			
Quercus Annulata	Barín	Oak.	Scarce.
" Incána...	Rhin		Common.
" Dilatata	Barungi		
R			
Rhododendron Arboreum ...	Kikri	Rhododendron ...	Scarce.
Rosa Macrophylla	Tarni Bangulâb ...	Wild-rose	Climber.
Rhus Panjabensis	Tatri.		
Rhamnus Virgatus	Setapajja.		
S			
Salix Tetrasperma	Bíns	Willow	Scarce.
Sageretia Brandrethiana ...	Gangher.		
Solonum Verbascifolium ...	Kála Mewa.		
T			
Tamarix Articulata	Ukáon	...	Scarce.
Taxus Baccata	Barmí	Yew	Scarce.
Terminalia Bellerica	Bahera.		
Tetranthera Laurifolia... ...	Maida Sak.		
U			
Ulmus Wallichiána	Kain	Elm	Scarce.
V			
Vitex Negundo	Marwán	...	For basket work.
Viburnum Fœtens	Kúnch.		
W			
Woodfordia Floribunda ...	Dhávi.		
X			
Xanthoxylum Alatum	Timbar.		
Z			
Zizyphus Jujuba	Bher	Indian apple.	
" Nummularia	Bheri, jhári ...	...	Leaves for fodder.
" Oxyphylla	Amlai, jand ...		

Grasses.

The grasses of the district are of some importance, as in many places there is very little fodder (apart from fodder crops specially grown) to be had for cattle, and good supplies are only to be obtained in areas specially reserved for grass production. On the whole the plains of the district are not well off for good grasses, and the mounted branches of the army located in Ráwalpindi have to obtain their supplies from areas specially set apart for that purpose on the hill sides of the Márgalla spur. Some only of the principal varieties can be noticed here.

Dub grass is not much found. *Khabbul* is a good short, green grass, growing chiefly in the plains, on the boundaries of fields of good soil, and in the hills on fallow level lands.

Chapter I, C.
Fauna and Flora
Grasses.

This is probably the best grass in the district, and is to be had at all times of the year when rain has fallen. It is eaten by all kinds of cattle, sheep and goats, and is very good for horses. *Sawák* is a longer grass, growing best in places where water has been lying. This ripens with the kharíf harvest and in places is sown as a crop, drying up after the rains have fully ceased. It is a very good grass up to the time of ripening, after that it is little good as it completely dries up.

Barún is another long grass ripening in the kharíf harvest, sowing itself. It is said to be injurious to cattle when unripe, fairly useful afterwards. *Paran* is a good grass, excellent for horses and cattle, growing in cool places. *Paluána* is a long fine grass of a light color, ripening with the autumn harvest, chiefly found in the hills. It reaches a height of 2 or 3 feet. It is not sown, but often preserved in plots set apart on the hillside, and cut for winter use in October and November. *Sarála* is an autumn grass preserved in rakhs, reaches a height of 2 feet, only to be eaten green. It is found in Murree tahsíl and in other hill tracts.

Babbar is an inferior fodder grass which grows much in the hills. It is little good for grazing, but is valuable for making rough ropes, and is much used by the Murree Brewery Company for making cases for beer bottles. Rs. 1-4-0 per maund is often paid for it for these purposes.

Lundar or *lumbar* is an inferior hill grass. *Dab* is a very poor grass, only eaten by cattle when nothing else can be got, it is of a bright green color. *Akar* is a weedy grass of very little value for grazing, but much used in making mud roofs in the hills. The natives have a proverb about this grass—"Akar ghás aur phiphre ka más kisi kam ne áta." "*Akar* grass and lights are of no use." There are many other varieties locally known, but these are the most common and important.

Wild animals and sport.

Thirty years ago or more tigers appear to have been not uncommon in the Murree hills and in the jungle near the Jhelum river, but they have not been seen in the district for several years past. Reports are constantly being brought in of one having appeared and killed a cow or a goat, but the tiger always turns out to be either a leopard or a myth. Leopards and *chittah* are, however, frequently met with in the Murree and Kahuta hills and in the Kala Chitta range, and in the higher hills bears are also to be found. Wild pigs are common and do much damage, and porcupines exist in most parts of the district. *Huriál* or wild sheep are to be found in the Narrara hills and throughout the south-west of the Pindigheb tahsíl, among the ravines and low hills and in the Kála Chitta range and outlying spurs, but there are none in the Murree and Kahuta hills where, however, *gurál* (wild goat) have been occasionally seen.

Ravine deer are found in the Maira of tahsíl Attock and in the south of Pindigheb, but are not common. There is not

Chapter I, C.

Fauna and Flora.

Wild animals and sport.

much small game to be found in the plains of the district. Hares, *chikor, sisi,* and black and grey partridges are to be found on all the low hill spurs, but are not often plentiful and are seldom easy to get at, and there are pheasants and jungle fowl to be got in the neighbourhood of Murree. Of migratory birds the bustard, *obára,* sandgrouse, duck, snipe, geese, coulon and quail appear in the district when "in season." Of these *obára* are found in the western tahsíls, sandgrouse in the western tahsíls and in Gujar Khan, neither in great quantities. Duck are found on the rivers and tanks. Geese and coulon in the Soán valley, and in the Kánshi occasionally, and on the Indus. There are two good snipe *jhíls* in the district, at Khanna and Hatti. Quail come in very large numbers in spring and autumn. Sport in the district is not good, but game would probably be much more plentiful if there were not such a large number of guns always ready to shoot it wherever it is to be found, and if netting and snaring were not such prevalent practices with the natives of the district. Owing to the establishment of something resembling a "close season" game is on the increase, but the large number of guns in the district prevents this from being a rapid process. Licenses to carry guns now always contain a proviso against the shooting of game within this close period, and the bye-laws of the Murree Municipality impose a fine upon the sale of game during these months, and these rules have no doubt had a beneficial effect.

Hawking is a very favorite sport with most of the natives of the upper class throughout the district. In the Pindigheb tahsíl the *obára* and hares and ducks are the favorite quarry, and in the low hills partridges and *chikor*. Throughout the district, however, hawks are flown at almost any game, and many of the species are great poachers. The snaring of birds is also carried on to a great extent, and many of the natives shoot game.

The leopard trap or *karakku* is also still used to catch predatory animals, but not nearly so often as formerly. It is simply an enormous jin with two semi-circular iron blades toothed on one edge, so that when closed the iron teeth fit closely one into the other. It requires the force of at least two or three men to set this trap, which is then fastened by a chain to the stem of a tree. It is sprung like a jin by the pressure of the foot of the victim. Whenever a cowshed or sheep-fold is found to be infested by wolves or leopards, the owner will block up three sides of the passage with thorny hedges, leaving one side only open for the thief to approach. In this space the trap is fixed, covered with a thin layer of earth and securely fastened by its chain to the nearest tree. An animal once taken can never hope to escape.

Fishing.

Fishing is to be got in the Haro, in the Jhelum and in the Soán and its tributaries. Fish have been much destroyed of late years by the most objectionable practice of

Chapter I, C.

Fauna and Flora.

Reptiles.

dynamiting the pools and by indiscriminate netting. The *mahasir* and the *rohu* are the commonest fish in the rivers of this district.

Snakes are not so common as in many other districts, but are not so rare as seems to have been supposed. Still on the whole, the district is wonderfully free from them. Cobras and kraits are found in the plains, and in the hills a brown viper is not uncommon, and even in the higher hills is not unfrequently found, and the writer has met with a snake in the lower hills, near Dewal, to all appearance belonging to the species known as the Russel's viper. There are also some non-venomous snakes resembling the Dhámun. Scorpions are common both in hills and plains, and other kinds of insect pests are met with here as elsewhere. White-ants are very common in parts of the district. During the past five years rewards for the destruction of wild animals and reptiles have been given as follows :—

Descriptions.	1889.	1890.	1891.	1892.	1893.	Total.
Number of snakes and wild animals killed...	53	50	37	45	39	224
Amount paid as rewards from District or Municipal Funds, Rs.	503	198	323	193	350	1,567

These figures of number of snakes and wild animals killed are taken from Table No. LVI of the Punjab Administration Report and for amount paid as rewards from Proceedings issued from Government, Punjab.

CHAPTER II.

HISTORY.

SECTION A.—PHYSICAL.

Chapter II, B.

Political.

Physical changes in the configuration of the district.

There are no physical changes in the configuration of the district to record, which have occurred in historical times. The rivers of the district, flowing as they do in well defined beds, are subject to little change of course within measureable periods. The surface of the district is much less covered with forests than it once was, but this may be said of almost every district in the Province. The greatest dangers due to denudation are, however, obviated for the future by the reservation of certain considerable areas as Government forests, and the preservation of further areas from the wanton destruction of the forest growth upon them.

Famine.

The famine of 1860-61 hardly affected the Rávalpindi district. In 1868-69 there was a great scarcity which did not here, as in many other districts, amount to a famine. The deaths which occurred during the scarcity of 1877-78 were mostly due to the immigration of worn-out and emaciated fugitives from Kashmír territory. There was some distress on that occasion, but little actual famine. The area protected from drought in the district is not large, amounting only to 5·36 per cent. of the total cultivated area, but famines do not appear ever to have been frequent or severe, a fact chiefly to be attributed to the regularity of the *winter* rains which renders the district comparatively independent of the results of the regular monsoon.

SECTION B.—POLITICAL.

Antiquities.

Taxila.

The district abounds in objects of great antiquarian interest which have been minutely examined and described by General Cunningham, from whose account the following description is abridged, with a few additions taken from a report by Mr. Delmerick.

The site of the ancient city of Taxila has been identified by General Cunningham and other authorities with the ruins near Sháh-dheri, which are scattered over a wide space, extending about three miles from north to south, and two miles from east to west, just above the Margala Pass. The remains of *stupas* and monasteries extend for several miles further on all sides, but the actual ruins of the city are confined within the limits above-mentioned. These ruins consist of several distinct

portions, which are called by separate names even in the present day. Beginning at south, their names are—1st, Bír, or Pher; 2nd, Hatiál; 3rd, Sir-kap-ka-kot; 4th, Kacha-kot; 5th, Bábar-khána; 6th, Sir-Sukh-ka-kot.

The most ancient part of these ruins, according to the belief of the people, is the great mound on which stands the small village of Bír, or Pher. The mound itself is 4,000 feet in length from north to south, and 2,000 feet in breadth, with a circuit of 10,800 feet, or rather more than two miles. On the west side, towards the rock-seated village of Sháh-dheri, the Bír mound has an elevation of from 15 to 25 feet above the fields close by, but as the ground continues to slope towards Sháh-dheri, the general elevation is not less than from 25 to 35 feet. On the east, towards the Tabra or Tamra nullah, it rises 40 feet above the fields, and 68 feet above the bed of the stream. The remains of the walls can be traced only in a few places both on the east and west sides; but the whole surface is covered with broken stones and fragments of bricks and pottery. Here the old coins are found in greater numbers than in any other part of the ruins, and here, also, a single man collected for General Cunningham, in about two hours, a double handful of bits of lapis lazuli, which are not to be seen elsewhere. Judging from the size of the place, it is probably the site of the inhabited part of the city in the time of Hwen Thsang.

Hatiál is a strong fortified position on the west end of a spur of the Margala range, and immediately to the north-east of the Bír mound, from which it is separated by the Tabra nullah. About half a mile from Bír the spur is divided into two nearly parallel ridges, about 1,500 feet apart, which run almost due west to the bank of the Tabra, where they are joined by a high earthen rampart. The clear space thus enclosed is not more than 2,000 feet by 1,000 feet, but the whole circuit of the defences, along the ridges and the artificial ramparts, is about 8,400 feet, or upwards of 1½ miles. At the east end, the two parallel ridges are joined by a stone wall, 15 feet 4 inches thick, with square towers at intervals, all of which are still in very good order. The crest of the south, or main ridge, is 291 feet above the general level of fields, but the north ridge has an elevation of only 163 feet. Between these two there is a small rocky ridge, 206 feet in height, crowned by a large bastion or tower, which the people look upon as a *stupa* or tope.* There is a similar tower on the crest of the north ridge. The two ridges fall rapidly towards the west for about 1,200 feet, till they meet the general slope of the intervening ground; and these

*Stupa is the Sanscrit term for a mound or barrow, either of masonry or earth. The Pali form is *thúpo*, and also *thúpa* or *thuva* in the early Aryan inscriptions from the Punjab. The term now used is *thúp* for a tolerably perfect building, and *thúpi* for a ruined mound. It is, therefore, much to be regretted that we should have adopted the word *top* which preserve neither the spelling nor the pronunciation of the original.—General Cunningham, "Ancient Geography," p. 121 *n*.

Chapter II, B.

Political.

Antiquities.

Taxila.

points are the two gateways of the fort, the one being due north of the other. The north ridge then rises again, and running to the W. S.-W. for 2,000 feet terminates in a square topped mound, 130 feet high. This part of the ridge is entirely covered with the remains of buildings, and near its east end a villager discovered some copper coins in a ruined tope.

The fortified city of Sir-kap is situated on a large level mound immediately at the north foot of Hatiál, of which it really forms a part, as its walls are joined to those of the citadel. It is half a mile in length from north to south, with a breadth of 2,000 feet at the south end, but of only 1,400 feet at the north end. The circuit of Sir-kap is 2,300 feet or upwards of 1½ miles. The walls, which are built entirely of squared stone, are 14 feet 9 inches thick, with square towers of 30 feet face, separated by curtains of 140 feet. The east and north walls are straight, but the line of west wall is broken by a deep recess. There are two large gaps in each of these walls, all of which are said to be the sites of the ancient gates. One of these in the north face is undoubted, as it lies due north of the two gateways of the Hatiál citadel, and due south of the three ruined mounds in the Bábar-khána. A second in the east face is equally undoubted, as parts of the walls of the gateway still remain, with portions of paved roadway leading directly up to it. A third opening in the west face, immediately opposite the last, is almost equally certain, as all the old foundations inside the city are carefully laid out at right angles due north and south. The position of Sir-kap is naturally very strong, as it is well defended on all sides by the lofty citadel of Hatiál on the south, by the Tabra nullah on the west, and by the Gau nullah on the east and north sides. The entire circuit of the walls of the two places is 14,200 feet, or nearly 2¼ miles.

Kacha-kot, or the "mud fort," lies to the north of Sir-kap, in a strong isolated position formed by the doubling round of the Tabra nullah below the junction of the Gau nullah which together surround the place on all sides except the east. The ramparts of Kacha-kot, as the name imports, are formed entirely of earth, and rise to a height of from 30 to 50 feet above the stream. On the east side there are no traces of any defences, and inside there are no traces of any buildings. It is difficult, therefore, to say for what purpose it was intended, but as the Gau nullah runs through it, General Cunningham thinks it probable that Kacha-kot was meant as a place of safety for elephants and other cattle during a time of siege. It is 6,700 feet or upwards of 1¼ miles in circuit. The people usually called it Kot, and this name is also applied to Sir-kap, but when they wish to distinguish it from the latter they called it Kacha-kot.

Bábar-khána is the name of the tract of land lying between the Lundi nullah on the north, and the Tabra and Gau nullah on the south. It includes Kacha-kot, and extends about one mile on each side of it to the east and west, embracing the great

Chapter II. B.

Political.

Antiquities.

Taxila.

mound of Serki-Pind on the north-west, and the Gangu group of topes and other ruins on the east. In the very middle of this tract, where the Lundi and Tabra nullahs approach one another within one thousand feet, stands a lofty mound 45 feet in height, called Jandiála Pind, after a small hamlet close by. To the west of the *pind* or mound, there is another mass of ruins of a greater breadth, but only 29 feet in height, which is evidently the remains of a large monastery. It is remarkable that the road which runs through the two gateways of the Hatiál citadel, and through the north gateway of Sir-kap passes in a direct line due north between these two mounds until it meets the ruins of a large *stupa* on the bank of the Lundi river, 1,200 feet beyond the Jandiála Pind. This General Cunningham believes to be the famous *stupa* which was said to have been erected by Asoka in the third century before Christ to celebrate the gift, already alluded to, by Buddha of his head in charity.

The large fortified enclosure, called Sir-Sukh, is situated at the north-east corner of the Bábar-kháua, beyond the Lundi nullah. In shape it is very nearly square, the north and south sides being each 4,500 feet in length, the west side 3,300 feet, and the east side 3,000 feet. The whole circuit, therefore, is 15,300 feet or nearly three miles. The south face, which is protected by the Lundi nullah is similar in its construction to the defences of Sir-kap. The walls are built of squared stones, smoothed on the outer face only, and are 18 feet thick, with square towers at intervals of 120 feet. The towers of this face have been very carefully built with splayed foundations, all the stones being nicely bevelled to form a convex slope. The tower at the south-east corner, which is the highest part now standing, is 10 feet above the interior ground, and 25 feet above the low ground on the bank of the stream. Towards the west end, where the stones have been removed, the south wall is not more than 2 or 3 feet in height above the interior ground. Of the east and west faces about one-half of the walls can still be traced, but of the north face there is but little left except some mounds at the two corners. Inside there are three villages named Mirpur, Thupkia, and Pind, with a large ruined mound called Pindora, which is 600 feet square at base. At half a mile to the west there is an outer line of high earthen mounds running due north and south for upwards of 2,000 feet, when it bends to the E. N.-E. Beyond this the line is only traceable by a broad belt of broken stones, extending for 3,500 feet, when it turns to the south-east for about 1,200 feet and joins the north face of Sir-Sukh. These external lines would appear to be the remains of a large outwork which once rested its north-west angle on the Lundi nullah. The entire circuit of Sir-Sukh and its out-work is 20,300 feet, or nearly five miles.

The largest *stupa* among the ruins is situated on a high mound to the north of the Tabra nullah, and about half a mile to

Chapter II, B.
—
Political.
Antiquities.
Taxila.

the east of Shahpur. It is generally known as the "Chír Thúp," or the "split tope," from a broad cut having been made right through the building either by General Ventura or by some previous explorer. The cut is 20 feet broad at the west end, and 38 feet at the east end, with a depth of 32 feet. This enormous opening has utterly destroyed the appearance of the monument from the east and west sides, where it looks like two massive mounds 17 and 18 feet thick at top, with a gap of 40 feet between them. These numbers give a top diameter of 75 feet; but at 32 feet lower the circumference is 337 feet, which gives a diameter of 107⅓ feet. But as the outer casing of smoothed stones has entirely disappeared, this diameter could not have been less than 115 or 120 feet; and as the point of measurement was 20 feet above the level of the courtyard, the actual base diameter may be set down as from 120 to 125 feet or within two feet of that of the great Mánikiála tope. The loss of the outer casing has brought to light the interior construction, which was regulated by a series of walls radiating from the centre of the building. These walls are 4¼ feet thick and 11½ feet apart, where visible outside of the broken surface. As the outer wall or casing would have been at least as thick as these radiating walls, we shall obtain the least possible diameter of the building at 20 feet above the ground level, by adding twice the thickness of one wall, or 8½ feet to the measured diameter of 107⅓ feet, which gives a minimum diameter of nearly 116 feet. But as the external wall would have been almost certainly of greater thickness than the radiating walls, we may conclude that the diameter at 20 feet above the ground was at least 120 feet, and that it may have been as much as 125 feet.

Such are the different parts of this great city, whose ruins, covering an area of six square miles, are more extensive, more interesting, and in much better preservation than those of any other ancient place in the Punjab. The great city of Sir-kap, with its citadel of Hatiál, and its detached work of Bír and Kacha-kot, has a circuit of 4¾ miles, and the large fort of Sir-Sukh with its out-work, is of the same size, each of them being nearly as large as Sháh Jahán's imperial city of Delhi, while the number and size of the *stupas*, monasteries, and other religious buildings is even more wonderful than the great extent of the city.*

This is taken from General Cunningham's account of this ancient town, but it must be confessed that it requires the eye of a trained expert, to detect all that is described above. To the ordinary passer-by the visible signs of this ancient Taxila are few and far between, though something may be noticed by the most casual observer. The site is now occupied by the village sites of four *mauzas*, Dheri-Sháhán, Ghila, Matáwa and Mohra Sháhwáli. There is a station on the North-Western Railway close

* General Cunningahm gives a minute description of all the existing ruins including 44 topes, monasteries, and monoliths.

Chapter II, B.

Political.

to it, known as the Kála-ka-Sarái Station, and the trains now daily steam past actually under the walls of the old city.

Bhallar-Tope.

The great Bhallar-Tope is visible from this spot about six miles north of it. This Tope has been described by General Burnes and noticed by General Court. It stands in a most commanding position on the last spur of the long range of hills which forms the north boundary of the Haro valley. It can be seen from the high road for a length of eight miles from Kála-ka-Sarái to near Wáh. It is 5½ miles to the north of Dheri-Sháhán, on the east side of the high road leading to Haripur in Hazára, and about half a mile to the north of the Haro river. It has at one time been opened by a native chief; probably the Gakhar chief of Khánpur on the Haro. At present the Bhallar-Tope is about 43 feet in height above the rock on which it stands, but as the top of the building is much dilapidated, the original height of the dome must have been considerably more. General Cunningham discovered in the neighbourhood the remains of what he believed to be two large religious establishments.

Hasan Abdál.

Hasan Abdál, which lies on the Grand Trunk Road, eight miles west of Kála-ka-Sarái, is probably of much more interest to the casual observer than Dheri-Sháhán. The hill of Hasan Abdál, it is said, has been celebrated since the time of Akbar for its beauty. The Hasan Abdál hill has, however, as a matter of fact, no beauty whatever. It is simply a mass of rock and shingle, bare, ugly and forbidding.

The presence of several fine springs of water made it possible to make pretty gardens in its neighbourhood, and in times past the garden of Wáh, so named from the cry of admiration, said to have been extorted by its appearance from the Emperor Akbar, was possibly once very beautiful of its kind, and it used to be one of the resting-places of the Emperors on their way to Kashmír; but it is now a tangled wilderness, exactly as described by Colonel Cracroft 25 years ago, and its condition does not reflect much credit on those to whom it was made over.

Colonel Cracroft thus describes it: "Time has left nothing but the ruins of buildings, parterres covered with grass and weeds, choked reservoirs, a jungle of trees, a scene of desolation in the midst of vegetation." It is little better now save that the *báradari* has been put into tolerable repair.

To the north-west of the Hasan Abdál hill numerous springs of clear, pure limpid water gush out of the ground, and form a clear stream which flows past the east of Hasan Abdál and falls into the Wáh stream. The tank of Bába Wali or as it is now generally known Panja Sáhib, is at the foot of the Hasan Abdál hill and is filled by one of the springs above alluded to, with beautiful clear water which constantly flows through it: it is kept full of fish and is surrounded by brick temples, and is much frequented and well known. At one end of the tank, there is a rude representation of a hand in relief on a rock, from underneath

Chapter II, B.
Political.
Hasan Abdál.

which the water flows into the tank. The Sikhs ascribe this mark to their founder Bába Nának who (they say) summoned the spring from the top to the bottom of the hill by placing his hand on the rock in question and invoking it, and that the impression remained ever since. The fact that the hand is *in relief* is of course neglected in this legend. This is the story generally told by the common people in the neighbourhood, but the full legend is given in General Cunningham's account of Hasan Abdál.

Close to the Panja Sáhib tank, a little to the north of it, is the well known enclosure, containing a tomb, said to be that of one of Akbar's wives. There are two very old cypress trees growing beside the tomb, but the whole enclosure has the same decayed look which characterises the garden of Wáh. It is, however, curious and interesting, and deserves a visit.

The following is General Cunningham's account of Hasan Abdál as abridged in the last edition of the *Ráwalpindi Gazetteer* :—

" At 11⅔ miles to the north-west of Taxila, Hwen Thsang visited the tank of the Serpent King Elapatra. It was 100 paces or about 250 feet in circuit, and its pure and limpid waters were fringed with lotus flowers of different color. Both the direction and distance of the Chinese pilgrim point to Hasan Abdál, which bears north-west 10 miles distant from Sháh-dheri by the new main road, and at least 11 miles by either of the two old roads. This agreement is fully confirmed by the presence of the famous spring of Bába-Wali or Panja Sáhib, as it is now called by the Sikhs. The shrine of the saint is situated on the peak of a lofty and precipitous hill, about one mile to the east of the town. At the north-west foot of this hill numerous springs of pure limpid water gush out of the ground, and form a clear and rapid rill which falls into the Wáh rivulet, about half a mile to the west of the town. The tank of Bába Wali or Panja Sáhib is a small square reservoir of clear water and generally full of fish. It is surrounded by small dilapidated brick temples, and on the west side the water gushes out from beneath a rock marked with a rude representation of a hand, which the Sikhs ascribe to their founder Bába Nának. The place has been briefly described by Elphinstone, Moorcroft, Burnes, and Hugel, but the legend of the spring is given by Moorcroft alone ; both he and Elphinstone take Bába Wali and Hasan Abdál for one and the same person. But according to the information collected by General Cunningham, Bába Wali Kandhárí was a saint from Kandhár, whose " Ziárat " or shrine is on the top of the hill, while Hasan, surnamed Abdál, or the mad, was a Gujar, who built the Sarái which still goes by his name, and whose tomb is at the foot of the hill."

In the time of Hwen Thsang, A. D. 630, the legend of the place referred to the Naga or Serpent King of the fountain,

named Elapatra. Whenever the people wanted rain or fine weather, they proceeded to the tank in company with some Saramanas or ascetic Buddhists and snapping their fingers invoked the Naga's aid in a mild voice, and at once obtained their wishes. This is the Buddhist legend, which was probably succeeded by a Brahmanical version, and that again by a Muhammadan one, and the last in its turn has given way to the Sikh legend related by Moorcroft. According to this accurate traveller, the block of stone from which the holy spring gushes forth, is "supposed to have been sanctified by a miracle wrought there by Nának, the founder of the Sikh faith. Nának coming to the place fatigued and thirsty, thought he had a claim upon the hospitality of his brother ascetic, and invoked the spirit of Bába Wali for a cup of water. The Muhammadan saint, indignant at the presumption of an unbeliever, replied to his application by throwing a stone at him of several tons weight. Nának caught the missile in his hand and then placed it on the ground leaving the impressions of his fingers upon its hard substance. At the same time he commanded water to flow from it, and this constituted the rill here observable." It is from this story that the place has received the Sikh name of "Panja Sáhib," or the holy "handmark" of Nának. Such is the usual story of the Sikh priests but a *fakír* at the tomb of Hasan Abdál told General Cunningham the following curious version of the legend:—

"Janak Rája had two servants, named Moti Rám and Nának. On the occasion of a particular sacrifice the Rája appointed separate duties to each of his servants, and amongst them Moti Rám was appointed to keep the door, and Nának to remove the leaves in which the food had been wrapped. During the ceremony a dog rushed in through the door towards the Rája. Moti Rám followed the dog and broke its back with a stick, when he was severely reproved by Nának for his cruelty. Rája Janak then addressed his two servants saying, 'Moti Rám you have behaved as a Malechh, but you, Nának, as a man full of compassion.' In the Kal-jug you will both be born again; Nának in Kálu Khatri's house in Talwandi, and Moti Rám as Wali in the house of a Mughal in Kandhár. When Bába Nának was reborn, he went to Wali's house in Kandhár, and said, 'Do you remember me?' 'No,' said Wali, 'but do you open my eyes.' Then Nának opened the eyes of Wali, and he saw and remembered his former birth, and fell at the feet of his former companion. Nának then turned Wali into wind and himself into water, and they both came to the town of Haro, which is now called Hasan Abdál, where Nának placed his hand on the rock, and they resumed their shapes. But ever since then the pure water has never ceased gushing forth from the rock, and the pleasant breeze has never ceased playing about the town of Haro."

In this form of the story General Cunningham recognizes a genuine Buddhist legend, which may be almost completely

Chapter II, B.
Political.
Hasan Abdál.

restored to its early form by substituting the name of Buddha for that of Nának, and the name of the Naga King, Elapatra, for that of Moti Rám. As to the hand-mark upon Bába Nának's stone, an explanation amusingly suggestive of Scott's Antiquary is given by Mr. Delmerick. The story told by many even devout Sikhs being among the number, is that one Kamma, a Muhammadan mason cut the mark upon the stone for his own amusement, and that on one occasion during the reign of Ranjít Singh, when a raid was made upon the village of Hasan Abdál by a body of Sikhs, all fled except one Naju, a *fakir*, who, in order to save himself, boldly declared that he was one of Bába Nának's *fakirs*. Asked how he came to know of Bába Nának, he invented the fable of the saint's miracle and appealed in proof to the hand-print on the stone. The Sikhs believed him, and set up the stone. Many highly respectable residents of the town admit that before Ranjít Singh's time there was no shrine or place of Hindu worship at Hasan Abdál.

Other antiquities.

The following account of the more interesting places of antiquity in the district is taken almost verbatim from the same sources as the description of Dheri-Sháhán (Taxila) and Hasan Abdál, *i.e.*, General Cunningham's work as abridged in the Gazetteer.

Báoti Pind.

On leaving the Nágar fountain, Hwen Thsang proceeded about five miles to the south-east, to a gorge between two mountains, where there was a *stupa* built by Asoka, about 100 feet in height. This was the place where Sakya Buddha was said to have predicted the period when the future Maitreya Buddha should appear; besides the *stupa* there was a monastery which had been in ruins for a long time. The distance points to the neighbourhood of Báoti Pind, where are the ruins of a large town and of several Buddhist monuments. But the bearing is east, which it certainly should be, as a south-east direction would have carried the pilgrim far away from the hills into the open plain about half way to Kála-ka-Sarái. Báoti Pind is a small village situated on an ancient mound, or *pind*, on the right bank of the Báoti or Boti nullah, and at the west end of a rocky hill which stretches as far as the Haro river. In the gorge between the Báoti ridge and the Hasan Abdál ridge, there is a small hill forming three sides of a square which is usually called Langarkot, but is also known as Srikot. This was the name of the fort, which was formed by closing the open side of the hill with a strong wall. The north side is about 1,500 feet in length, and each of the other three sides about 2,000 feet, which would make the whole circuit of the place just one mile and a half. The remains of numerous buildings and tanks are traceable in the lower part of the fort, and of walls and towers along the crests of the ridge. The hill is everywhere very rocky, but on the north and east sides it is precipitous and inaccessible. The highest point of the ridge

Chapter II, B.

Political.

Báoti Pind.

is at the north-east angle, which is about 300 feet above the fields. On this point there are the remains of a large *stupa*, which is visible for many miles all round.

This, however, is not the Maitreya *stupa* of Asoka, as a deposit excavated from its centre by General Cunningham was found to contain a gold coin of about A. D. 500 or 600, which is of very common occurrence in the Punjab and N.-W. India. The other objects were a small flat circle of gold, with a bead drop in the middle, a minute silver coin much worn, some small coloured beads, and some fragments of bone. The state of this deposit showed that it had never been disturbed, and the presence of the gold coin therefore proves that the *stupa* is not older than A. D. 500, and cannot be the famous *stupa* of Asoka. The ancient coins, however, which are found among the ruins in considerable numbers, show that the place must have been inhabited long before the time of Asoka, and the natural advantages which the site possesses in its never-failing springs of water are so great that there can be little doubt that the position must have been occupied from the very earliest time, and General Cunningham has little or no doubt as to the identification of the ruins as the site visited by Hwen Thsang, even though it is now impossible to ascertain which of the ruined *stupas* is the right one. The name of Báoti Pind is most probably, General Cunningham thinks, a modern one, but that of Langar-kot an old one. The people have no tradition about the place, except that the fort had belonged to Rája Sir-kap, the antagonist of Rasálu, whose name is associated with all the old cities in the Sindh-Ságar Doáb.

Badarpur.

Badarpur is a small hamlet situated four miles to the north-east of Sháh-dheri, and three miles to the north-east of Sir-kap. Its tope is one of the three largest in the Punjab, being equalled in size only by the two great *stupas* of Mánikiála and Shahpur (at Sháh-dheri). It is now very much ruined, but it is still 40 feet high with a diameter of 88 feet at 18 feet above the ground. All the cut facing stones are gone, and the building is altogether so much dilapidated that its original diameter must have been upwards of 100 feet. The people are unanimous in ascribing its opening to General Ventura. This tope was not opened, as usual, by a shaft sunk from the top, or by a gallery driven from the side, but by two deep broad cuts from top to bottom of the building. In the middle of this excavation, General Ventura is said to have found a complete human skeleton, and a silver *sitá-rámi* or coin, with figures upon it. The deposit of the entire body, instead of a few pieces of bone from the burnt ashes, was sometimes practised by the Buddhists, but the practice was so rare that this Badarpur deposit is the first and only example that has yet been met with amongst the many hundreds of topes that have been explored.

Chapter II, B.

Political.

Jaoli.

The large village of Jaoli is situated in a gorge between two hills, about three-quarters of a mile to the south-east of Badarpur, and upwards of four miles to the east-north-east of Sháh-dheri. The ancient remains consist of five ruined topes and two temples, all of which have been examined but without any very valuable results.

Karmál.

There are three neighbouring villages of the name of Karm, which are distinguished from each other as Karmál, Karm Gújar, and Karm Párcha. The first is situated exactly one mile to the south of the Great Shahpur tope, and about 1½ miles to the east-south-east of the Bír mound. The second is nearly two miles to the east of Karmál, on the old road to Ráwalpindi by the Shaldita Pass, and the last is about one mile to the north-north-east of Karm Gújar. Near the first and second of these villages there are several ruined topes and monasteries, besides some natural caves which from the vicinity of four small topes would appear to have been once occupied by Buddhist monks. All the topes have been opened by the villagers who profess to have found nothing. These remains, therefore, possess but little interest in themselves, but they are of importance as being probably connected with the history of the great King Asoka. During his stay at Takkasila, Hwen Thsang visited the *stupa* which the people had built over the spot where Kunál, the eldest son of Asoka, had been deprived of his eyes through the false accusation of his step-mother. The story is told at some length by Burnouf, from whom we learn how the prince's sight was afterwards restored, and the wicked step-mother duly punished.* The position of the chief tope of Karmál tallies so exactly with the site of Kunála *stupa*, as described by Hwen Thsang, as to leave little doubt of their identity. The close agreement of the names is also curious although it is perhaps accidental. But with the two villages of Karm Gújar and Karm Párcha so close at hand, it is easy to see how the name of Kunála or Kúnala would be altered to Karmál, to make it assimilate with the other.

"With these topes of Karmál," says General Cunningham, "I close my account of the ruins which still exist around the ancient Taxila. Altogether I have traced the remains of 55 topes, 28 monasteries, and 9 temples, of which the largest are quite equal in size to any that have yet been discovered. The number of these remains that has escaped the destructive intolerance of the Muhammadans is wonderfully large. Many of them, no doubt, owe their safety to their singularly unattractive positions on the tops of steep waterless hills. The escape of others is, perhaps, due to the large size of the stones they are built with, which defied the powers of ordinary destructiveness. But, perhaps, the most active agent in their favour was the greater proximity of the ancient city, whose ruins must have furnished materials for the houses of Sháh-dheri for several centuries.

* "Introduction a L' Historie de Buddhisme Indien," p. 40.

Chapter II, B.

Political.

Karmál.

As Sháh-dheri itself is a very large village containing 950 houses and about 5,000 inhabitants, the amount of material carried away from the old city must have been very great indeed; and to this cause chiefly I would attribute the complete disappearance of all the buildings from the nearest part of the old city on the ruined mound of Bír."

Mánikiála

About 14 miles south of Ráwalpindi and three miles from Riwat lie the ruins of Mánikiála. The name is said to have been derived from Rája Man or Manik, who built the great *stupa* to the south of the village. The old town is usually said to have been called Manikpur or Maniknagar, and it is so named in most versions of the curious legend of Rasálu, which place the residence of the *rakshasas*, or demons, in the old city to the north of the great tope. As the capital of the *rakshasas*, it is sometimes also called "Bedádnagar," or the "City of Injustice." An interesting account of the legend of Rasálu has been given by Colonel Abbot.* Many other versions are given but all agree in the main points of the story, although they differ in some of the minor details. Rasálu, son of Saliváhana Rája of Siálkot, was the enemy of the seven *rakshasas* who lived at Manikpur, or Udinagar, to the west of the Jhelum. Every day these *rakshasas* ate a man, the victim being drawn by lot from the people of Manikpur. One day Rasálu came to the city where he found a woman cooking her food, and alternately weeping and singing. Astonished at her strange behaviour, Rasálu addressed the woman, who replied: "I sing for joy, because my only son is to be married to-day, and I weep for grief because he has been drawn by lot as the victim of the *rakshasas*." "Weep no more," said Rasálu "and keep your son, for I will encounter the *rakshasas*." Accordingly Rasálu offers to take place of the victim and goes forth to meet the seven demons. He boldly attacks them and kills them all, except Thera, who is said to be still alive in a cavern of Gandgrah, whence his bellowings are occasionally heard by the people. This legend General Cunningham identifies with the Buddhist legend of Sakya's offering of his body to appease the hunger of seven tiger cubs. The scene of this legend is placed by Hwen Thsang 33⅔ miles to the south-east of Taxila, which is the exact bearing and distance of Mánikiála from the ruined city near Sháh-dheri, and this distance is completely in accordance with the statements of the other pilgrims. Unfortunately the place is not named by any one of them, but its position is so clearly marked by their concurring bearings and distance, as to leave no doubt of its identity with Mánikiála. Here, then, we must look for the famous *stupa* of the "body-offering" of Buddha, which was one of the four great topes of north-west India. It is probably to be identified in the great tope successfully explored by General Court in 1834. The "Huta-murta" or body-offering" is twice

* "Bengal Asiatic Society's Journal," 1854, p. 519.

Chapter II, B.

Political.

Mánikiála.

mentioned in the inscriptions that were found covering the deposit, and there are other claims of this tope to be identified with the body-offering *stupa* which have been fully discussed and accepted by General Cunningham. The points of resemblance between the two legends are sufficiently striking and obvious. For the compassionate Buddha who had left his wife, Yasodhara, we have the equally compassionate Rasálu who had given up the society of his queen, Kokila. As Buddha offers his body to appease the hunger of the seven starving tiger-cubs, so Rasálu offers himself instead of the woman's only son who was destined to appease the hunger of the seven *rakshasas*. Lastly, the scene of both legends is laid at Mankipur or Mánikiála. Again, the Rasálu legend has come down to us in two distinct forms. In one version, which is probably the older one, the opponents of the hero are all human beings, while in the other they are all *rakshasas* or demons. In the first, the seven enemies are the three brother Rájas—Sir-kap, Sir-Sukh, and Amba, with their four sisters—Kapi, Kalpi, Munda and Mandeh. Sir-kap is addicted to gambling, and his stakes are human heads, which he invariably wins, until opposed by Rasálu. This addiction to human flesh connects Sir-kap and his brethren both with the tiger-cubs of the earlier Buddhist legend, and with the *rakshasas* of the latter one.

Accepting this view of the legend as, at least, a very probable one, the present appearance of Mánikiála with its numerous ruins of religious edifices, without any traces of either city or fort, may be easily explained by the fact that the great capital of Manikpur was the ideal creation of the fabulist to give reality to the tradition, while the topes and temples were the substantial creations of devout Buddhists. General Abbot, when he examined the ruins around the Mánikiála tope, could "not see any evidence of the existence of a city. The area occupied by submerged ruins would not have comprised a very considerable village, while the comparatively large number of wrought stones denotes some costly structure which might have occupied the entire site." After a careful examination of the site, General Cunningham came to the same conclusion that there are no traces of a large city; and believes that all the massive walls of cut-stone must have belonged to costly monasteries and other large religious edifices. The people point to the high ground immediately to the west of the great tope as the site of the Rája Man's palace, because pieces of plaster are found there only, and not in other parts of the ruins. Here it is probable that the satraps of Taxila may have taken up their residence when they came to pay their respect to the famous shrine of the "body gift" of Buddha. Here, also, there may have been a small town of about 1,500 or 2,000 houses, which extended to the northward and occupied the whole of the rising ground on which the village of Mánikiála now stands. The people are unanimous in their statements that the city was destroyed by fire; and this belief is corroborated by the quantities of charcoal

Mánikiála.

and ashes which are found amongst all the ruined buildings. It was further confirmed by excavations made in the great monastery to the north of General Court's tope. There is nothing, however, to indicate at what date this destruction took place. Among the ruins of Mánikiála, General Cunningham describes 15 topes and as many monasteries, which, judging by the frequent occurrence of massive stone walls in other positions, were probably not more than two-thirds of the great religious buildings of this once famous spot. The Mánikiála tope is one of the places that strive for the honor of being the burial place of Alexander's horse Bucephalus.

Márgalla.

At Márgalla there is an old cutting through the hill crossing the Lahore and Peshávar road. The roadway is paved with flags of stone, while a stone slab inserted into the wall on the side contains an inscription which shows that the work was completed in 1083 A.H., corresponding with 1672 A.D., or about the time when the Emperor Aurangzeb marched to Hasan Abdál and sent his son Prince Sultán with an army against the Khattacks and other trans-Indus tribes. The pavement was no doubt a remarkable achievement in those days, but it has been completely cast into the shade by the new cutting higher up to the east by our own engineers, who have also constructed at the latter place a fine column to the memory of the late General John Nicholson and a fountain for drinking purposes, the water of which is brought in leaden pipes from a considerable distance. A tunnel in the North-Western Railway 900 feet long also pierces the hills about 100 feet to the north of the road.

Riwát.

Riwát, the first camping ground from Ráwalpindi on the Grand Trunk Road, towards Jhelum, owes its interest to the tomb of Sultán Sárang, the renowned Gakhar chief, which is situated there. This is not a tomb of any architectural pretension nor of much antiquity, having been built in the middle of the 16th century, after the death of Sultán Sárang, and no less than 16 sons in action during the struggles between the Emperor Hamáyún and his enemies. The tope of Mánikiála is visible from here, some three miles to the south-east.

Early history.

The district of Ráwalpindi from its geographical position is associated with much of great interest in the history of India.

The armies of each successive invader from the west or north-west swept across the Chach plain, and down southwards right across the district, and this to a great extent accounts for the fact that the races inhabiting it are much mixed and that they are nearly all Musalmán. No old and archaic forms could exist in the constant turmoil in which the district has been involved until within a very few years of the present time. The names of Alexander, Mahmúd of Ghazni, Bábar and "Tamurlane" or Timúr, are all closely connected with the district, and as will have been already seen from the description

Chapter II, B.

Political.

Early history.

of places of antiquarian interest given above, relics of Buddhism are common and of great archæological value, and many of the legends of the great and mythical Rasálu are connected with places within this tract.

The history of the district up to the time of Alexander is only of interest to the antiquarian. General Cunningham has elaborated theories, partly from what appear to him to be similarities of names as to the original inhabitants of the district, and as these are theviews of so great an authority they deserve full notice.

General Cunningham holds that the Takkás were the earliest inhabitants of this part of the country after the Aryás who are supposed to have come into it about 1426 B.C. The tract between the Indus and Jhelum, known as Samma, is supposed to have been held by Anavás of the Timar race. Pesháwar and the country west of the Indus, by the Ghandharee.

The Takkás, an early Turanian race, are believed to have held the whole or the greater part of the Sind-Ságar Doáb. From this tribe General Cunningham, with some probability, derives the name of Taxilla, or Takshasila, which, at the time of Alexander, was a large and wealthy city, the most populous between the Indus and Hydaspes (Jhelum) and is identified beyond a doubt with the ruins of Sháh-dheri or Dhrai-Sháhán, a few miles to the north of the Márgalla Pass in the district of Ráwalpindi. So far, General Cunningham's theory as to the early population of the district seems reasonable enough; but he goes on to assert his belief that already, before the time of Alexander, the Takkás had been ousted from the neighbourhood of Taxila by the Awáns. This theory he builds upon the scanty foundation existing in the similarity of the name Awán or "Anuwán," as he would read it, with that of Amanda, the district in which, according to Pliny, the town of Taxila was situated. The traditions of the Awáns are so strikingly contradictory of this theory, as to deprive it of much, if not all, the weight with which the authority of General Cunningham would invest it.*

The Takkás or Takshâh Scythians probably overran the northern portion of India, somewhere about 600 B.C. They probably became incorporated with the tribes of the country and turned Buddhist, which religion they professed at the time of Alexander's invasion. Nanda, King of the Prásu, was of this race, this is about the time of the foundation of Gaznipur by the Bhatti Zadávas.

About 500 B.C. Darius conquered Western India. In 331 B.C. came Alexander's invasion. At this time Abisares ruled the country, north of the Ráwalpindi district, and Porus ruled that east of the Jhelum river. Taxiles ruled the tract lying between the Indus and the Jhelum.

* See para. 73 of the Jhelum Settlement Report.

Chapter II, B.

Political.

Early history.

At this time Taxila would appear to have formed, nominally at any rate, part of the kingdom of Magadha. For 50 years after Alexander's visit, the people of Taxila are said to have rebelled against Bindusara, King of Magadha.* Their subjugation was effected by the famous Asoka, who resided at Taxila as Viceroy of the Punjab during his father's life-time. From the reign of Asoka, the Buddhist Emperor of Upper India, we may suppose Buddhism to have taken root in the Northern Punjab, but Taxila itself again fades from history until A.D. 400, when it was visited as a place of peculiar sanctity by the Chinese Buddhist pilgrim Fa Hian. By Fa Hian Taxila is mentioned under the name of Chusha-shi-lo, or the "severed head," and he adds that "Buddha bestowed his head in alms at this place, hence they gave this name to the country." The allusion apparently is to the word "Takshasira" or the "severed head," the usual name by which Taxila was known to the Buddhists of India. In A.D. 630, and again in A.D. 643, Taxila was visited by the most famous of the Chinese pilgrims, Hwen Thsang. He describes the city as above 1⅝ miles in circuit. The royal family was extinct and the Province a dependency of Kashmír. The land, irrigated by numbers of springs and water-courses, was famous for its fertility. The monasteries were numerous, but mostly in ruins. The *stupa* of King Asoka, built on the spot where Buddha in a former existence had made an alms gift of his head or, as some said, of one thousand heads in as many previous existences, was situated two miles to the north of the city. Thus during the Buddhist period, Taxila was celebrated as the legendary scene of one of Buddha's most meritorious acts of alms-giving, the bestowal of his head in charity. The origin of the legend General Cunningham attributes to the ancient name of Takshasila, which, by a very slight alteration, becomes Takshasira, or the "severed head." That the name is not derived from the fable is rendered probable by the preservation of the ancient name and spelling by the Greeks. It must not, however, be forgotten that Alexander's invasion preceded Asoka's reign by little more than 50 years, and though the derivation of the name of Taxila from the charitable act of Buddha is only mentioned by Fa Hian in A.D. 400, yet it is possible that the same belief was current during or even before the reign of Asoka. Buddhism, according to some authorities, dates back as far as the middle of the sixth century B.C. (Elphinstone's "History of India," p. 120, 5th Ed.) The relics of Buddhism in the Ráwalpindi district are not confined to Taxila. Hasan Abdál, Mánikiála, and many other places are intimately connected with Buddhist legends, and contain ruins of Buddhistic buildings. Mánikiála especially is a place of great interest, as the legendary scene of Buddha's gift of his body to appease the hunger of seven tiger cubs. Further allusion to this legend is

* The edicts of Asoka are dated about the middle of the third century, B. C.

Chapter II, B.

Political.

Early history.

made above.* The period of Hwen Thsang's visits to India, however, was one of the decay of Buddhism. The Brahman revival, to which India owes its present form of Hinduism, had already set in, in the early years of the fifth century,† and must have been at its height in the days of Hwen Thsang. From this time the light afforded by the records of the Chinese pilgrims fails, and a long period of darkness swallows up the years that intervened before the Muhammadan invasions and the commencement of real history.

The Ghakkars.

From the point where the traditions of antiquity give place to the more authentic records of the historian, the history of the district becomes that of the Ghakkar tribe, who, brought into a prominent position at the time of the early Muhammadan invasions, maintained their rule over Ráwalpindi and parts of the Hazára and Jhelum districts, more or less independent of the sovereign powers at Delhi and Agra, until annihilated at the beginning of the present century by the Sikhs. General Cunningham, rightly or wrongly identifies the Ghakkars with the subjects of Abisares, mentioned by Alexander's historians as being king of the hilly country to the north and north-east, *i.e.*, Murree and Kahuta of Taxila, called, as he gathers from the Mahabhárata and the Puránas, Abhisara. He supposes the Greek historians by a not uncommon confusion to have given to the king the name of his kingdom.‡ According to the account given by themselves, the Ghakkars are of Persian origin, descendants from Sultán Kaid, son of Gohar, or Kaigohar, a native of Kayan in Ispahán. This Sultán Kaid is said to have invaded and conquered Thibet and Badakhshán, and to have there established a dynasty which ruled for seven or, as others say, ten generations. They then advanced upon Kashmír,§ and overcoming all opposition, established themselves there during several generations.|| At last an insurrection drove the reigning prince, named Rustam, from the throne. He perished, but his son, Kabil Shah, escaped and took refuge with Nasír-ud-dín Sabaktagín, who was then reigning in Kábul, 737 A.D.¶ Kabil left a son, Ghakkar Shah, who having with the remnant of his tribe accompanied Mahmúd of Ghazni on one of his invasions of India, obtained leave to settle beyond the Indus. Such is the story told by the Ghakkars of their origin and entry into the country. It is, however, full of inconsistencies. It is

* Cunningham's "Arch. Rep," 1863-64, p. 115, alluding to the legend of the "thousand heads," General Cunningham adds: "The present name of the district is "Chach Hazára, which I take to be only a corruption of" Shirsha-sahasra, or the "thousand heads."

† Elphinstone's "History of India," p. 1222 (5th ed.) "He (Fa Hian) found Buddhism flourishing in the tract between China and India, but declining in the Punjab, and languishing in the last stage of decay in the countries on the Ganges and the Jumna."

‡ "Arch. Rep." 1863-64, p. 22 ff.

§ Their leader into Kashmír was Sultán Kab. Griffin's "Punjab Chiefs," p. 574.

|| The actual number is variously given as 17 and 13

¶ Griffin, *ib.*

Chapter II. B
Political.
The Ghakkars.

certain that they overran Kashmír in very early days, and traces of them are still to be found to the north and west of that country, but there is no proof whatever that they founded a dynasty there. The names attributed to their chiefs are in many instances Muhammadan, and this fact gives an air of great improbability to their story; for the Ghakkars, according to Ferishta and other Muhammadan historians, were not converted until the 13th century.* Nor are there any traces of an early Muhammadan dynasty in Kashmír, which was converted, or, if the Ghakkar traditions be true, re-converted, to the creed of Islám in 1327, during the reign of Shams-ud-dín. Ferishta indeed declares that prior to their conversion in the 13th century the Ghakkars were mere savages without a religion at all, addicted to infanticide and polyandry in its grossest forms. The same author also speaks of the Ghakkars as already settled in the Punjab in A.D. 682. He says that about that time they formed an alliance with the Afgháns against the Rája of Lahore. Again the account of their entry into India in the train of Mahmúd of Ghazni is strangely contradicted by the fact that in 1008 this same Mahmúd was nearly defeated in a battle with the Hindu confederation by the impetuosity of an attack made upon his camp by a force of 30,000 Ghakkars. The Ghakkar legends, therefore, are probably to be rejected as fabulous, and it is not unlikely that, as General Cunningham supposes they have been located in the Punjab hills from the times prior to Alexander's invasion. There is nothing at any rate to contradict this supposition, though certainly the reasons upon which the learned author's theory is traced are somewhat abstruse. That they occupied a somewhat important position in the second century of our era is probable; for there are reasons for supposing that Rája Húdi the great enemy and afterwards heir of Rasálu, Rája of Siálkot, and hero of so many Punjab traditions, was a Ghakkar. He certainly was not of Aryan birth.†

The first event of authentic history peculiarly connected with this district is the battle already alluded to between Mahmúd Shah and the Hindu army under Pirthwi Rája, in A.D. 1008, in which the Ghakkars so prominently distinguished themselves. This battle, which decided the fate of India, is said to have been fought on the plain of Chach, near Hazro and Attock on the Indus. It ended in the total defeat of the Rájpút confederacy, and India lay at the mercy of the Muhammadan invaders. The Ghakkars, however, appear to have remained quietly in possession of their lands, including the greater part of this district, and are next heard of in 1205, when they took opportunity from certain reverses sustained by

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* They are now Shias, and this fact is quoted as a proof of their Persian origin.

† Elphinstone's "History of India" (ed. 5), p. 329. General Cunningham's "Arch. Rep," 1863-64, p. 1.

Chapter II, B.
Political.
The Ghakkars.

Shaháb-ud-dín Ghori in Kharizm, to rise in open revolt against the paramount power. They ravaged the country as far as Lahore itself, and occupied the whole Northern Punjab. But Sháhab-ud-dín entering India quickly restored order; he defeated the Ghakkars after an obstinate battle, the fortune of which was only turned in his favor by the opportune arrival of reinforcements from Delhi under his deputy, Kutub-ud-dín, who had remained faithful in spite of his master's reverses. * The Ghakkars having once given way, the slaughter was prodigious. Shaháb-ud-dín pursued them to their mountain homes, and took the opportunity of forcing them to embrace the Muhammadan religion, which, as Elphinstone remarks† "was the easier done, as they had very little notion of any other." As, however, Sháhab-ud-dín returning westwards after the restoration of order in India, was encamped on the banks of the Indus, his tent being left open towards the river for the sake of coolness, a band of Ghakkars "swam the river at midnight to the spot where the king's tent was pitched, and, entering unopposed, despatched him with numerous wounds,"‡ and thus avenged the wrongs of India upon its conqueror.

A little more than a century later we read again of the Ghakkars, who during the reign of Muhammad Tughlak at Delhi, in A. D. 1340, took the opportunity offered by revolts in Bengal and an invasion of Mughals and Afgháns from the north, to ravage the Punjab as soon as the Mughals turned their backs. They even occupied Lahore,§ and (in the words of Elphinstone) "completed the ruin of the Province." About this time Boja Khan, a younger scion of the family, rebelled against the reigning chief, and set up an independent chiefship at Rohtás, in the Jhelum district. The Bojiál clan, which derives its name from him, still inhabits the neighbourhood of Rohtás and Domeli. The subsequent history of the tribe is given in the words of Mr. Griffin in his Punjab Chiefs.‖

Rája Jahán Dád Khan, present head of the Khanpur Gakhars of Khanpur, traverses this account of the origin of his clan. He states that the account of the Gakhars quoted by Cunningham from Ferishta does not apply at all to them, but was really an account of a tribe called Khokar, not Gakhar. These Khokars occupied a tract in the Salt Range, where the Gakhars never were. These Khokars practised polyandry, but the Gakhars never did. Rája Jahán Dád is also clear that Gakhar should be written thus and not Ghakhar as Cunningham writes it; Ferishta has it Ghakar which, it is said, is simply a mistake for Khokar. It is also stated that it was the Khokars who were defeated by Shaháb-ud-dín Ghori, and a band of whom afterwards murdered that chief, and this is the account given in H. M. Elliot's Biographical

* Tráikh-i-Alfi. Elliot's "Muhammadan Historians," 58, p. 1.
† "History of India" (ed. 5), p. 367.
‡ Elphinstone's "History of India" (5th ed.).
§ Ib., p. 406.
‖ Ib., p. 557 ff.

Chapter II, B.

Political.

The Ghakkars.

Index, in which he says that the assassination was accomplished "by some Khokars," page 301. In the "Tabakat Akbari," by Wazir Nizám-ud-dín Ahmad, Nerari, written in 1623, and quoted by Ferishta, who wrote in 1637, the events quoted above are clearly stated to have occurred to the Khokar tribe. This is also supported by the account given in the Tabakat-i-Násiri, published in 1864 by Captain Lee.

As to their origin, it is stated that they descended from Ijaab Jord, a Persian king, and were driven out on his defeat and death and went to China, where Ferozshah, their leader, took service with his followers as a sort of guard to the Emperor. Thence they went to Thibet, and in the beginning of the 7th century they became Musalmáns. Later they came to India with Mahmúd of Ghazni. Kaigohar was the leader who came with Mahmúd of Ghazni, and from whom the name of Gakhar is derived; Malik Khad and his son Gula came again in the middle of the 15th century, conquered a part of the country north of the Jhelum and founded Guliana in the Gujar Khan tahsíl. After this period the history of the clan is fairly well known. The present heads of the Gakhar clan are indignant at having been confused with the Khokars.

History subsequent to Timúr's invasion.

The invasion of Timúr or Tamerlane, took place during the chiefship of Gul Muhammad, who died in 1403 A. D. His two immediate successors were not men of any note ; but Jastar Khan, brother of Pír Khan, is often mentioned in Muhammadan history as a brave and successful general, he overran Kashmír and took prisoner Allah Shah, king of that country. Then, uniting with Malik Toghan, a Turki general, he seized Jullundur and marched towards Delhi. At Ludhiána he was attacked by the king's troops and defeated, on the 8th October 1442, and retired to Ráwalpindi, from whence he made attacks alternately on Lahore and Jummoo, the Rája of which latter place, Rai Bhím, he defeated and killed, till 1453, when he died. Tatar Khan's rule was of short duration, for his nephew, Hati Khan, rebelled against him, captured and put him to death. His two sons were minors, and the Janjuah chief, Darwesh Khan, took the opportunity of recovering much of the country which the Ghakkars had taken from his tribe. Hati Khan opposed him, but was defeated and compelled to fly to Basal, while his cousins Sárang Khan and Adam Khan, escaped to Dangalli, where the Janjuah army followed them. Hati Khan now collected his tribe, and attacking the Janjuahs on their march, routed them with great slaughter. Bábar Shah invaded India during the chiefship of Hati Khan, and in the Emperor's interesting autobiography is a notice of his contest with the Ghakkar chief. He marched against Pharwála, the capital of the Ghakkars, strongly situated in the hills, and captured it after a gallant resistance, Hati Khan making his escape from one gate of the town as the troops of Bábar entered by another. Sultán Sárang was now of age, and finding that he could not oust his cousin by force of arms, he procured his death by

Chapter II, B.

Political.

History subsequent to Timúr's invasion.

poison, and assumed the chiefship in 1525. He and his brother made their submission to Bábar, and Adam Khan, with a Ghakkar force, attended him to Delhi, and for this service the Pothiár (Putwár) country was confirmed to them by the Emperor. In 1541 Sher Shah having driven the Emperor Humáyún from India, built the famous fort of Rohtás, where he placed a garrison of 12,000 men under his general, Khowás Khan, to hinder the exile's return. Sárang Khan, remembering the generous way in which he had been treated by Bábar Shah, espoused the quarrel of his son, and kept the Rohtás garrison in a perpetual state of dispute, driving off convoys and wasting the country around the fort. On the death of Sher Shah in 1545, his son, Salím Shah, determined to punish the Ghakkars, and moved against them in force. Sárang Khan sued for peace, but all terms were refused, and his son Kamál Khan, sent to the imperial camp as an envoy, was thrown into chains. For two years, in the course of which Sultán Sárang and sixteen of his family fell in action, the Ghakkars fought with varying success, and in 1550, Prince Kamran, brother of Humáyún, with whom he was at feud and by whom he had just been expelled from Kábul, took refuge among them. The fort of Pharwála was often won and lost during these years of incessant war, but however many troops were sent against them, the Ghakkars brave and united, held their own, and Salím Shah found it impossible to subdue them. In 1553, Prince Kamran, who had again taken up arms against his brother, and who had been defeated near the Khaibar, fled to India, and took refuge at the court of Delhi. Salím Shah did not receive him with any favour, and the Prince then returned northward to his former host Adam Khan, who had succeeded his brother Sárang Khan. This chief stained the Ghakkar reputation for hospitality, and gave up his guest to Humáyún, who put out his eyes, and two years later re-entered Delhi in triumph, attended by the Ghakkar chief, who was richly rewarded for his treachery.

Mughal period and Sikh conquest.

Sultán Sárang had left two sons, Kamál Khan and Alawál Khan, and with the wife of the latter Laskar Khan, son of Adam Khan, fell in love, and in order to obtain her put her husband to death. Kamál Khan was at Delhi when he heard the news of his brother's murder, and he complained to the Emperor Akbar, who had succeeded Humáyún in 1556, and obtained a grant of half the territory of Adam Khan. This chief would not yield, and Kamál Khan attacked him, took him prisoner and hung him to satisfy his revenge. Kamál Khan did not long enjoy his triumph, and died in 1559. The Ghakkar country now fell into a state of anarchy, and remained so for some years, till the Emperor divided it between the rival chiefs. To Jalál Khan, grandson of Adam Khan, he gave Dangalli, with 454 villages; to Mubárik Khan, son of Kamál Khan, Pharwála, with 333 villages; Akbarabad, with 242 villages, he assigned to Shaikh Ganga, one of Adam Khan's younger sons; and Ráwalpindi to Said Khan, the third son

Chapter II, B.

Political.

Mughal period and Sikh conquest.

of Sárang Khan. Mubárik Khan died the year after this arrangement, and his son did not long survive him. Shádmán Khan was an imbecile, and Pharwála was granted by the Emperor to Jalál Khan. This chief was a great warrior and fought as an Imperial general in Kohát, Bannu and Yusafzai, where he died at a great age in 1611. His son and grandson successively held rule, the latter dying in 1670. Allahdád Khan was, like Shádmán Khan, of weak intellect, but had a clever wife, who carried on affairs with spirit and success, till her son Dulu Murád Khan grew up and assumed the chiefship. He was renowned for his liberality, and on this account was named "Lakhi" Dulu Khan. He died in 1726. Then succeeded Muazzam Khan, who ruled 13 years, and Sultán Mukarrab Khan, the last independent Ghakkar chief. In his days the Ghakkar power was greater than it had perhaps ever been before. He defeated the Yusafzai Afgháns and Jang Kuli Khan of Khattak, and captured Gujrát, overrunning the Chib country as far north as Bhimber. He joined Ahmad Shah on his several Indian expeditions, and was treated by him with the greatest consideration, being confirmed in the possession of his large territories which extended from the Chenáb to the Indus. At length, in 1765, Sirdár Gujar Singh, Bhangi, the powerful Sikh chief, marched from Lahore, with a large force, against him. Mukarrab Khan fought a battle outside the walls of Gujrát, but was defeated and compelled to retire across the Jhelam, giving up his possessions in the Jech Doáb. His power being thus broken, the rival chiefs of his own tribe declared against him, and Himmat Khan, of Domeli, took him prisoner by treachery and put him to death, himself assuming the headship of the tribe. The two elder sons of Mukarrab Khan took Pharwála, the two younger Dangalli; but they quarrelled among themselves, and Sirdar Gujar Singh seized everything, with the exception of Pharwála, which was divided among the brothers. Sadullah Khan and Nazar Ali Khan died without male issue, and Mansúr Khan and Shádmán Khan succeeded to their shares, which they held till 1818, when Anand Singh Thepuria, grandson of the famous Milka Singh of Ráwalpindi, seized their whole estates and reduced them to absolute poverty, though the family was, in 1826, allowed some proprietary rights in Pharwála.

During Sikh days there is no history of the Ghakkars to record. They were ground down by the exactions of men like Budh Singh, Sindhánwália, and Rája Guláb Singh of Jummoo, the latter of whom threw Shádmán Khan and Mudhat Khan, second son of Mansúr Khan, into prison, where they miserably perished. Karamdád Khan, son of Rája Hyát Ullah Khan, is now the head of the Pharwála family, and the first among the Ghakkars of the Ráwalpindi district.

Mughal divisions.

In the days of Akbar this district formed part of the Sirkár or district of Sindh-Ságar, including the whole Sindh-Ságar Doáb. The *mahál*s or *parganahs* forming part of this enormous

Chapter II, B.
Political.
Mughal divisions.

tract, which can be identified as belonging in whole or in part to this district are :—Attak Banaras, Awán (including parts of Jhelum and Shahpur), Niláb, Pharwála (Pharhalah), Dangalli (Dangarri), and Akbarabad Terkhery (Takhtpuri).

The revenue paid by these *mahâls* as recorded in the " Ain Akbari," amounted in round numbers to 4½ *lakhs* of rupees. It is impossible, however, to determine the boundaries of the *mahâls* ; and much of the territory included in them, particularly in those of Pharwála and Dangalli, must have been as a matter of fact only nominally subject at any time to the Empire, for we know that the Ghakkars held almost uncontrolled sway between the Jhelum river and the Márgalla Pass, and westwards as far as the Khairi Múrat hills. Within these boundaries they were always supreme, and sometimes extended far beyond them. During their rule the eastern portion of the district was divided into three *parganahs*, Dangalli, Pharwála and Ráwalpindi, subdivided into *tappahs* mainly corresponding with the *ilakás* of the Sikh period.

The Sikh rule.

Returning to the Sikhs, it has already been seen how Gujar Singh, Bhangi, conquered Mukarrab Khan in 1765. This chief made his head-quarters at Gujrát, but his power extended almost to Ráwalpindi, and it was to him that the first subjugation of the warlike tribes of Ráwalpindi and the Salt Range is to be attributed. Ghakkar, Janjuah and Awán alike gave way before him. In these conquests, and notably in the siege of the famous fort of Rohtás held by the Ghakkars, he was assisted by Sirdár Charrat Singh, Sukarchakia. He was succeeded, upon his death in 1788, by his son Sáhib Singh, who fell before Ranjít Singh in 1810.

Ráwalpindi itself was occupied shortly after the fall of Makarrab Khan, by another Sikh Sirdár, Milka Singh Thepuria, so-called from the village of Thepur founded by him in the Lahore district. He occupied territory also in Gujrát and Gujránwála, and thence marched northwards upon Ráwalpindi. It was then an insignificant place, but Milka Singh, perceiving how admirably the place was situated, fixed his head-quarters there, building new houses and in some measure fortifying the town. In spite of Afghán inroads, and the resistance of the Ghakkars, he soon conquered a tract of country round Ráwalpindi worth three *lakhs* of rupees a year, and even the tribes of Hazára had respect for his name and power. He died in 1804, and his estates were confirmed by Ranjít Singh to his son Jiún Singh. In 1814, however, on the death of Jiún Singh, Ranjít Singh seized the whole estates in Ráwalpindi and the district passed under the administration of the central power at Lahore.

The Murree hills retained their independence for some time longer. Milka Singh claimed, it is true, allegiance from the hill Ghakkar chiefs, and granted them *jágírs* of 107 hill villages. But the recipients hardly acknowledged the gift, which was more

Chapter II, B.

Political.

The Sikh rule.

nominal than real. The mountaineers did not really submit to the Sikh rule until the present century was well begun. The famous Sirdár Hari Singh, Ranjít Singh's Governor of Hazára, twice invaded the hills between 1820 and 1830, and on the second occasion effected their subjugation. In 1831 the Murree hills were granted in *jágír* to Guláb Singh of Kashmír, who ruled them with a rod of iron. It is said that whenever the villagers were recusant, he used to let loose a regiment of Dográs upon them, and reward them by a poll rate for every hillman slain, at first of a rupee, then of eight, and finally of four annas. By these means the population was decimated, and the prosperity of the tract received a severe check. The extension of Sikh rule to the western portion of the district, including the Chitta Pahár, the Makhad and Khairi-Múrat hills, was still later than to the Murree hills, nor was the Sikh system introduced in its completeness even up to the day when the British Government took over the country.

The history of the country, from time immemorial overrun by hordes of invaders, from the Greeks to the Afgháns, and a prey to intestine warfare, has not failed to leave its traces upon the character of the population. The temporary desolation, the plundered houses and deserted homesteads were all things of the hour, and are now forgotten; but their mark is to be discovered in the restless and inconstant character of the population, and in the party spirit, the blood feuds and bitter enmities, which survive to the present day. These are worst in the western portion of the district, where for centuries no strong Government had existed capable of curbing the passions of the people. In no part of the Province is violent crime more prevalent than in Ráwalpindi. Murder by poison or open violence, and cattle-poisoning are events of common occurrence, and the investigation of these and like offences occupy no inconsiderable portion of the time of the district officers.

British rule.

In 1849, with the remainder of the Sikh territory, the district passed under British rule. The tranquillity which followed was broken in 1853 by an attempted outbreak led by Nádir Khan, a Ghakkar of Mándla, who joined a conspiracy which was formed in favor of a pretended son of Ranjít Singh Prince Pahora Singh. He had been murdered some years before at Attock, but the conspirators declared him to have escaped, and personified him by a Hindú medicant. The rising might have been serious, but was promptly quelled by the district authorities. Nádir Khan was captured, tried for rebellion, convicted and hanged.

The Mutiny.

The following account of the events of 1857 is taken from the "Punjab Mutiny Report":—

"Mr. Thornton, the Commissioner, was at the head-quarters of this district at the commencement of the outbreak. He states that as soon as the news from the North-Western Provinces got abroad amongst the people, some of the well-disposed

Chapter II, B.

Political.

The Mutiny.

came and expressed to him their unfeigned sorrow at the prospect of the certain extinction of our rule! They considered the struggle a hopeless one for our nation. Hindustáni emissaries eagerly fostered this idea amongst the country-folk, assuring them that the King of Delhi had sent directions to his loyal subjects to send all the English down the Indus without husting them, and that the deportation of the Hindustánis from the Punjab, which was going on, was simply a fulfilment by the English of the commands of the same potentate, who had forbidden the English to keep his subjects any longer up here, as he required their services at his capital!

"These idle tales found credence among the simple population of the Murree hills. They also had imaginary wrongs; they longed to renew their old intestine feuds, and retaliate on our countrymen also for the wrongs they thought we had done them. Rumours reached the Deputy Commissioner, Captain Cracroft, and the other authorities during May and June, of an uneasiness amongst some of the neighbouring tribes. It was affirmed that a *dua-i-khair*, or solemn compact, had been effected, that the object was an attack upon our power, from what quarter or on what place did not appear. Such information could not be slighted. The chief of several tribes were called to Murree, and told that their presence there would be of use to us, as affording a ready means of communication between Government and their several clans, should the active services of these be needed. In reality, these men were hostages; but, to prevent their thinking so, a small allowance of Rs. 8 per mensem was made to them by the authorities. As time wore on this allowance excited the jealousy of other tribes, whose representatives considered themselves neglected by not sharing in it. Other compacts were formed, and other plots hatched, which culmianted on the night of the 2nd September, when the station of Murree was attacked by 300 men. The fidelity of one of Lady Lawrence's personal attendants, himself an influential man of one of the tribes which had risen, and the sagacity of the local officers, were the means under God of saving Murree. Lieutenant Battye, Assistant Commissioner, was informed on the 1st idem by Hákim Khan, the individual above alluded to, that the place was to be attacked that night—he could not say by what force or from what quarter. The ladies of whom a large number were then in Murree, were immediately concentrated, the police and the detachment of European invalids were called out, the civil and military officers held a consultation, and despatched urgent requests for help to Mr. Thornton at Ráwalpindi and Major Becher at Hazára. A cordon of sentries was drawn round the station, composed of Europeans and the police force under Lieutenant Bracken, and strong pickets were posted at three places which were considered the most vulnerable. The enemy came at the dead of night, expecting no foe, looking only for butchery and spoil. They were briskly opposed by Captain Robinson and his party, and soon

Chapter II, B.

Political.

The Mutiny.

retired, leaving one corpse on the field. One of our men was wounded: he afterwards died. This skirmish constituted the whole of the fighting, but two bodies of the enemy of 100 men each, held two neighbouring heights during the whole of the 2nd September, and, as there was no knowing how far the confederacy had spread, the station of Murree could not be weakened by sending men to drive them away. On the evening of 3rd the Commissioner arrived with a reinforcement from below; supplies of food, which he had providently ordered to be bought in Ráwalpindi and sent up, began to arrive; the country was scoured, rebellious villages were burnt, their cattle harried and their men seized. Twenty-seven men were punished, of whom 15 suffered death. The smoke of the eleven villages which were destroyed was seen afar by a party of Kharráls which was coming on to renew the attack; while the white and unscathed houses of Murree showed plainly that no burning had occurred there. The rebel force slunk off disheartened, and their tribe professed deep loyalty; but it was known to be second in ill-feeling only to the Dhúnds who made the attack.

"On Mr. Thornton's pressing solicitation, Major Becher had despatched from Abbottabad his company of the Satti tribe, numbering 40 men; this had joined Mr. Thornton. But on the receipt of more urgent letters, Major Becher sent, under the command of Captain Harding, accompanied by Captain Davies, nearly the whole of his force, leaving himself only 87 men, of whom all but 12 were recruits. The force was pushed across a most difficult country full of morasses and defiles. The Kharráls laid an ambush to cut it off but Providence saved it. The road on which the trap was laid became impassible from the rains. The force turned off, and not till it had passed the spot did it learn the greatness of the peril from which it had been delivered. It returned to Hazára by Ráwalpindi, leaving Murree on the 14th. After the repulse of the Dhúnds it was found that the conspiracy affected many more clans and a much wider extent of country than had been suspected. It reached far into Hazára and nearly down to Ráwalpindi, and, excepting the Kharrál insurrection in Mooltan, was by far the most extensive rebellion that has occurred in the Punjab during the year. Treachery was added to violence. Two Hindustáni native doctors in Government employ, educated at Government institutions, and then practising in Murree, were found guilty of being sharers in the plot. They were both executed. There seems no doubt that the hillmen reckoned much on the support and directions they were to receive from their Hindustáni friends in the station and several of the domestic servants were seized and punished for complicity: several also fled from justice and escaped punishment. Two of the ringleaders in the raid are still free through the connivance of their countrymen.

"On the frontier, beyond the district of Ráwalpindi, are the homes of the wild and disorderly tribes of Sitána and

Chapter II, C.

Administration.

The Mutiny.

Mangaltána. They are Muhammadans, keep a fanatic Hindustáni-Muhammadan army, and are in communication with the Muhammadan Nawábs of the North-Western Provinces and Bengal through this army. They were sources of much anxiety to Captain Cracroft, the Deputy Commissioner. The state of feeling in Kashmír was unknown. The Maháraja had given no intimation, at that early period, of the line of policy he meant to pursue; there was a large force of Hindustáni troops in the Peshawar district, one of which, the 55th Native Infantry, had mutinied on the 21st May. To guard against dangers from Kashmír and Pesháwar, it was found needful to organize a force of upwards of 1,500 policemen and *dák*-runners; this force was disposed down the rivers Jhelum and Indus. A movable column was composed of detachments from Her Majesty's 24th Foot and Captain Miller's Police Battalion to restrain the men of the country.

"The fort of Attock commands a very important ferry of the Indus, and Mr. McNabb, Assistant Commissioner, was deputed to occupy it, in order to superintend the provisioning of it for troops, which were constantly crossing the river, and to protect the ferry from attack. He performed this duty with great diligence and ability, until he was removed to act as Deputy Commissioner of Jhelum on Major Brown's promotion to the Commissionership of Leiah. Mr. McNabb was succeeded by Lieutenant Shortt, who was also deputed to follow up the Jhelum mutineers in July, and displayed much vigour in this excursion. In the district there were two regiments of Irregular Cavalry, the 58th Native Infantry and a wing of the 14th Native Infantry, a regiment of Gurkhas, and a native troop of horse artillery. This was a brigade powerful enough to give just cause for alarm; the Chief Commissioner, therefore, who was present at Ráwalpindi, determined to disarm the Native Infantry. This was done on the 7th July, but the men did not lay down their arms for upwards of an hour after they had been ordered to do so. Even after the disarming, the men of the 14th continued so insolent and insubordinate that they were all confined in the Central Jail. The Gurkhas remained perfectly staunch throughout, and did excellent service before Delhi. Other operations in this district were the despatch of reinforcements to Murree with Mr. Thornton, and the mission of a party to act against the mutineers of the 9th Irregular Cavalry."

SECTION C.—ADMINISTRATION.

Administration prior to English rule.

Probably no district in the Province has undergone greater development since annexation than that of Ráwalpindi.

Writing in 1864, Colonel Cracroft says in his final report:—

"In former years, the high roads were universally unsafe. Passing through the limits of different tribes, travellers and caravans had to satisfy the rapacity of each by paying blackmail, or they had to submit to be plundered, outraged, and

Chapter II, C.

Administration.

Administration prior to English rule.

ill-treated, happy sometimes to escape with life. This was particularly the case in the western part of the district. It is not many years ago, that even under this order-loving rule, crimes were perpetrated of a nature to curdle the blood and to make one despair of achieving success. Let two or three examples suffice."

The Jandál murders.

The sub-division of Pindigheb is noted for the violence of the passions of the men, and the fierce blood feuds, which from time immemorial have rendered the region a scene of violence and bloodshed. In a village called Jandál, situated in the tract called Bálágheb, or Uppergheb, and inhabited by Ghebás calling themselves Rewals of Mughal descent, a case occurred of a young woman, a widow, the daughter of the principal man of the place, called Mahmúd, wishing to marry a person, Shah Nawáz, who belonged to the faction opposed to her father. She had lost her husband two or three years before, and according to the custom of the country was considered the property of her deceased husband's brother, a boy only eight years of age. She formed a fatal attachment to Shah Nawáz, and had several clandestine meetings with him, but the thing was kept secret; not so secret unhappily, but that the father began to entertain suspicions. One afternoon not long before dusk, Mahmúd asked his daughter casually, whether she had had any intercourse with Shah Nawáz. She replied that she wished to marry him. Nothing more was said at the time. When night set in, Mahmúd collected his followers, struck off his daughter's head and threw her body into the street. Proceeding to the "Hujra," or assembly room, of Shah Nawáz, he surrounded it, six persons were sleeping, and some cattle tethered in the house. One of the sleepers was a barber entirely unconnected with the parties. He had come to the village that evening on business. There were only two openings to the Hujra. One was a door of ordinary dimensions in front, and the other a small window in rear. Piling thorns and wood to both apertures, Mahmúd and his followers set fire to them. The whole place was soon in flames. The unhappy inmates could not escape. Two of them attempted to unroof the house, and succeeded in getting out, but on reaching the ground they were instantly cut down. The perpetrators of this monstrous crime escaped, and took refuge with the Afrídís of Boree and Jana Khor, sometimes shifting their quarters to Sitána, from which places they continued for many years, as out-laws, to commit depredations in our territories. Their property was confiscated by the State, and made over in compensation to Fatteh Khan, the present lambardár, one of the only survivors. It is scarcely credible, but a fact, that when Major Becher, Deputy Commissioner of Hazára, in order to put an end to the continual anxiety, trouble and loss of property occasioned by these outlaws, gave them service in regiments engaged during the mutinies, and subsequently condoned their offence, allowing

Chapter II, C.

Administration.

The Jandál murders.

them to return to their homes, Fatteh Khan wished to restore to some of them their proprietary rights. So light in the estimation of these wild people is human life held. Apart from the murder of his own relatives, Fatteh Khan doubtless considered the act praiseworthy, and the feeling is shared by the whole population.

It must be stated in justice to the Ghebás, that with the exception of a proneness to settle their disputes in a good hand-to-hand fight with swords and clubs, and a determination to take the life of man or woman in cases of adultery, and of failure to fulfil the custom of the tribe in regard to matrimony, as above instanced, they are addicted to no other crime; theft and robbery by them is unknown.

Cases of murder of merchants in the "Chitta Pahár."

Far different from them are the Khattars, bordering on the Indus and inhabiting that wild solitary tract lying south of Attock. They are at heart robbers, and delight in nothing more than deeds of blood.

So near to foreign territory that they could laugh at justice, and readily escape its grasp, they were formerly at any time ready to plunge into crime, and are now deterred only because by our frontier arrangements under the management of the Commissioner and Superintendent of Peshawar, and his able Deputy Commissioner, they are no longer able to take refuge with the Khattaks and Afrídís. A strong special constabulary was at one time organized, and is now largely reduced; heavy fines were imposed, and police were posted at the expense of the tract.

On one occasion a trader had given offence to the Khattars by exaction of payment of a debt. Having some business at Attock, he started with his mule, and reached a solitary spot where he was seized upon, plundered and killed. His head, hands, and feet were cut off, and placed in the mule's bags. The mule turned homewards carrying the remains of the deceased to his relatives.

Five Khatrís were travelling from Attock to Domel, and had to pass through the Khoora, a dell in the Chitta Pahár. It used to be a wild, lonely place, a fit spot for any dark deed. It is now traversed by the Attock and Makhad road and patrolled by police. Here they were set upon, massacred, and mutilated, their legs and arms cut off, and their bodies thrown about without much attempt at concealment. This case occurred in 1855 A.D. No clue whatever was obtained to the perpetrators of the crime.

State of crime in Chach and other parts of this district.

In Chach, crimes of violence were also frequent. Both in this region and in Khatur, the kidnapping of traders occasionally occurred. The mosques were filled with *Tálibulilm* or so-called scholars, living on charity and ready for any kind of mischief. Since the expulsion of this class and the levy of fines, crime has become less frequent though not extinct. In

former years gang robberies or dacoities with murder and wounding were of frequent occurrence.

Chapter II, C.

Administration.

State of crime in Chach and other parts of this district.

In the rest of the district, murders on account of the unfaithfulness of women, burglaries and thefts unattended with aggravating circumstances, affrays with and without homicide, may be said to form the staple of crime.

The Hindu trading class. The Khatri of Jandál.

As to the Hindús, they are very much like the Hindu trading population all over the Province, and are not ordinarily addicted to crime. When criminally disposed, they prey on the community by extortion and usury, fraud, and perjury, rather than by deeds of violence.

One class of Hindús, however, does deserve mention. They are the trading class, or Khatrís of Jandál. If on the one hand the Khattar be fierce and blood thirsty, the Khatri of Jandál is courageous, persevering, and, although living day to day with a knife at his throat, is as defiant as if he were backed by force, far outweighing that of the Khattars and Khattaks and Afrídís together.

The spirit of faction in the western part of the district.

One feature in the constitution of society, as it exists at present chiefly in the western portion, participated in by Hindu and Muhammadan alike, is the spirit of faction. The whole of Pindigheb is divided into two parties, into the politics of which the people of neighbouring tracts zealously enter. This spirit tinges all the transactions of life, and renders investigations into rights and judicial cases generally very difficult and lengthy. It is hoped that this description of the population will not be considered lengthy or superfluous. Everything in the administration of a district depends on a comprehension of native society; and far from considering what I have written too much, I regret that want of space does not admit of my entering into more detail.

Development of communications.

Since these words were written communications have been vastly improved, many new roads have been made and 164 miles of rail-road have been constructed in the district. The main line runs through Gujar Khan, Ráwalpindi and Attock, the branch line to Khushálgarh, through Fatehjang and Pindigheb. The Indus has been bridged at Attock. The district has become in the main peaceable and orderly, although many of the tribes have by no means lost all their old fierce and lawless characteristics. The cultivated area had increased from 820,003 to 1,225,998 acres in 1885 and the revenue has increased from Rs. 7,31,778 to Rs. 9,77,033. The cultivated area in 1893 amounted to 1,307,351 acres.

Deputy Commissioners of the district.

The following is a list of Deputy Commissioners who have held charge of the district since annexation, as far as records are available:—

It will be seen that the average term of office is 5 *months* 14 *days* and that no Deputy Commissioner has held charge of the district since 1868 for more than two years and four months.

Chapter II, C.

Administration.

Deputy Commissioners of the district.

Between the date of commencement of Revised Settlement operations and its conclusion, thirteen different Deputy Commissioners held charge of the district.

Names.	From	To
Colonel C. H. Hall	Date not known ...	6th October 1868.
Mr. R. T. Burney, officiating ...	7th October 1868 ...	1st December ,,
Major H. B. Urmston	2nd December 1868 ...	20th February 1870.
Mr. J. Frizelle, officiating ...	21st February 1870 ...	14th March ,,
Major H. B. Ursuston	15th March ,, ...	30th June ,,
Mr. J. Frizelle, officiating ...	1st July ,, ...	2nd December ,,
Major R. G. G. Shortt, officiating	3rd December ,, ...	12th March 1871.
Mr. J. Frizelle, officiating ...	13th March 1871 ...	8th June ,,
Major H. B. Urmston	9th June ,, ...	6th October 1873.
Captain R. P. Nisbet, officiating...	7th October 1873 ...	6th November ,,
Major H. B. Urmston	7th November 1873 ...	13th April 1874.
Mr. H. E. Perkins, officiating ...	14th April 1874 ...	14th September 1875.
Lieutenant C. F. Massy, officiating	15th September 1875...	24th February 1876.
Colonel J. M. Cripps	25th February 1876 ...	3rd November ,,
Lieutenant C. F. Massy, officiating	4th November ,, ...	19th December ,,
Colonel J. M. Cripps	20th December ,, ...	23rd September 1877.
Lieutenant C. F. Massy, officiating	24th September 1877...	11th November ,,
Colonel J. M. Cripps	12th November ,, ...	20th December ,,
Mr. G. Knox	21st December ,, ...	8th August 1878.
Captain H. Wood, officiating ...	9th August 1878 ...	10th November ,,
Mr. G. Knox	11th November ,, ...	21st November ,,
,, T. O. Wilkinson, officiating...	22nd ,, ,, ...	23rd April 1879.
,, G. Knox	24th April 1879 ...	17th June ,,
Captain C. F. Massy, officiating ...	18th June ,, ...	31st July ,,
Mr. G. Knox	1st August ,, ...	17th September 1880.
,, C. P. Bird, officiating ...	18th September 1880...	17th October ,,
,, G. Knox	18th October 1880 ...	21st January 1881.
,, C. P. Bird, officiating ...	22nd January 1881 ...	13th Februay ,,
Lieutenant-Colonel J. W. H. Johnstone	14th February ,, ...	20th April ,,
Mr. C. P. Bird, officiating ...	21st April ,, ...	29th ,, ,,
Major R. T. M. Lang	30th ,, ,, ...	29th September ,,
Mr. T. T. Troward, officiating ...	30th September,, ...	30th October ,,
,, C. P. Bird, officiating ...	31st October ,, ...	30th November ,,
Major R. T. M. Lang	1st December ,, ...	19th December ,,
Mr. J. A. E Miller, officiating ...	20th December ,, ...	16th January 1882.
Major R. T. M. Lang	17th January 1882 ...	17th July ,,
Mr J. A. E. Miller, officiating ...	18th July ,, ...	17th September ,,
Lieutenant-Colonel R. T. M. Lang	18th September ,, ...	6th July 1883.
Mr. M. Macauliffe	7th July 1883...	7th November ,,
Major R. P. Nisbet	8th November ,, ...	11th April 1884.
,, H. Lawrence, officiating ...	12th April 1884 ...	19th November ,,
Mr. C. R. Hawkins	20th November ,, ...	1st February 1885.
,, R. Clarke	2nd February 1885 ...	3rd June ,,
Colonel R. P. Nisbet, C.I.E. ...	4th June ,, ...	26th November ,,
Mr. S. S. Thorburn	27th November ,, ...	2nd March 1886.
Colonel R. P. Nisbet, C.I.E. ...	3rd March 1886 ...	25th April ,,
Mr. S. S. Thorburn	26th April ,, ...	26th July ,,
Colonel R. P. Nisbet, C.I.E. ...	27th July ,, ...	31st October ,,
Mr. J. W. Gardiner	1st November ,, ...	7th June 1888.
,, A. Meredith, officiating ...	8th June 1888 ...	15th November ,,
,, S. S. Thorburn	16th November 1888...	20th February 1890.
Captian H. A. Deane, officiating...	21st February 1890 ...	18th June ,,
Mr. E. B. Steedman	19th June ,, ...	9th August ,,
,, H. B. Beckett	10th August ,, ...	20th October 1891.
,, C. E. F. Bunbury, officiating	21st October 1891 ...	16th November ,,
,, H. B. Beckett	17th November 1891...	15th October 1892.
,, W. C. Renouf, officiating ...	16th October 1892 ...	1st November ,,
Lieut. C. P. Thompson, officiating	2nd November ,, ...	15th January 1893.
Mr. H. B. Beckett	16th January 1893 ...	9th September ,,
Baron J. Bentinck	10th September ,, ...	17th October ,,
Mr. H. B. Beckett...	18th October ,, ...	Up to date.

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Chapter III, A.

Statistical.

Distribution of population

The population of the Ráwalpindi district is essentially rural. There are no towns with as many as 10,000 inhabitants, except Ráwalpindi city, and not many large villages. Throughout the eastern portion of the district the houses of the agriculturists are scattered about over the cultivated area, and every "village" is formed of a large number of small hamlets, consisting of from one to fifty houses, and locally known as *dhoks*. This is particularly the case in the hilly parts of the district, in which clusters of even a dozen huts are rarely met with; each family having its own set of buildings, dwelling-house, cattle sheds, &c., in the midst of its own fields.

In the western part of the district the case is different, and this is partly due to the greater wildness of the tract, the lawlessness of the people in past times, requiring the inhabitants to build their houses close to each other for the sake of mutual protection and also partly to the fact that there is not the same advantage to be gained from separation that there is in the more easterly parts, where the houses are distributed with the view of readily and easily obtaining a supply of manure for the fields adjoining them. In the hot dry tracts of the west there is not the same benefit to be got from placing manure on the fields, and there is not the same supply of cattle to provide it.

These *dhoks* are found all over Murree, Kahuta, Gujar Khan, and the greater part of the Ráwalpindi tahsíl. They are never seen in Pindigheb or in Attock, and only occasionally in Fatehjang.

Statistics of population.

The following table, extracted from the Census Report of 1881 and 1891, gives statistics on the subject of the distribution of population.

			1881.	1891.
Percentage of total population who live in villages		Persons ...	89·60	89·04
		Males ...	87·92	86·63
		Females ...	91·63	91·87
Average rar population per village			449	470
Average total population per village and town			498	526
Number of villages per 100 square miles			34	33
Average distance from village to village, in miles			1·84	1·88
Density of population per square mile of	Tota area	Total population	169	176
		Rural population	151	157
	Cultivated area	Total population	541	434
		population	485	387
	Culturable area	Tota population	433	360
		Rural population	388	321
Number of resident families per occupied house		Villages	1·59	1·41
		Towns	1·54	1·25
Number of persons per occupied house ...		Villages	8·19	6·04
		Towns	6·79	5·60
Number of persons per resident family ...		Villages	5·15	4.29
		Towns	4.40	4.47

Chapter III, A.

Statistical.

Migration and birth-place of population.

The population of the district is not migratory in character, but owing to the large cantonments within its bounds and the length of railway line, there is always a certain fluctuating population of coolies and laborers of all kinds and of military followers, and persons of a similar description. At the time the census of 1881 was taken the circumstances of the district were somewhat abnormal, and Mr. Steedman, then Settlement Officer, wrote on this point as follows :—

"I have already alluded to the extraordinary demand for labor which work on the Punjab Northern State Railway and the transport arrangements in connection with the Kábul campaign had created at the time of the census; and consequently we find that, with the exception of Peshâwar and Kohát, where precisely similar circumstances had produced an even greater demand, Ráwalpindi takes from every district in the list. The immigration is to the emigration as 349 to 100, yet 93 per cent. of the village population and 96 per cent. of the village females, are born in the district; while of the town of population only 52 per cent. of the persons and 44 per cent. of the males are indigenous. The fact is that, apart from the actual work in progress at the time of the census, the construction of the railway and the temporary fixing of its terminus, workshops, and head-quarters at Ráwalpindi attracted an enormous foreign population, the number of souls in the town of Pindi itself having risen from 28,586 to 52,975 since 1868. Moreover, a series of bad seasons had driven numbers of herdsmen with their cattle into the Murree hills in search of pasture. The large proportion of males among the immigrants shows how generally temporary the immigration is, and how never reciprocal. The figures for emigration are curious. The only districts to which emigrants have gone from Pindi in any numbers are Jhelum, Pesháwar, Hazára and Kohát: that is to say, there is no emigration across the Salt Range. I have already pointed out that the Trans-Jhelum tract is hardly a part of India; and its people are so distinct in habits and race from the people of the plains that they decline to settle among the latter. The large immigration from the North-Western Provinces is due to the cantonments and movements of troops. That from Kashmír largely consists of famine-stricken fugitives attracted by the demand for labor. The immigrants from Afghánistán are chiefly Hazára coolies employed on the new railway, where was assembled a motley crew of Kashmíris, Hazárás, Patháns, Western Panjábis, Musalmán Jats from the Rechna Doáb, and Purbiás from Oudh and the North-Western Provinces, almost exclusively males." These remarks refer to the census of 1881.

The total number of residents shown as having been born out of the district in 1881 was 91,768, of whom 67,514 were males and 24,254 females. The number of persons born in the district, but living in other parts of the Punjab, was shown as 26,305, of whom 17,248 were males and 9,057 females. The

Chapter III, A.

Statistical.

Migration and birth-place of population.

figures given below show the general distribution of the population by birth-place :—

Born in	Proportion per *mille* of resident population.								
	Rural population.			*Urban population.*			*Total population.*		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.
The district ...	906	960	932	439	653	517	850	935	888
The province ...	969	988	977	724	829	762	939	975	954
India	996	999	998	950	982	961	991	998	993
Asia	1,000	1,000	1,000	958	985	968	995	999	996

Increase and decrease of population.

The following figures show the population of the district as it stood at the enumerations of 1855, 1868, 1881 and 1891 :—

	Census.	Persons.	Males.	Females.	Density per square mile.
Actuals	1855	553,750	302,786	250,964	114
	1868	711,256	384,286	326,970	146
	1881	820,512	449,287	371,225	169
	1891	887,194	478,457	408,737	176
Percentages ...	1868 on 1855 ...	128·4	126·9	130·3	128
	1881 on 1868 ...	115·4	116·9	113·5	116
	1891 on 1881 ...	108·1	106·5	110·1	176

The figures given for 1855 are probably not very trustworthy, but it is quite certain that a very large increase of population has taken place since that date, due to the greatly increased security and prosperity of the tract, and to the gain by immigration consequent on the Kábul War, and the construction of the North-Western Railway.

The increase has been far greater in urban than in rural population, the increase since 1868 being 44 per hundred in the one case, and 15 per hundred in the other. Between 1881 and 1891 the urban population increased by 14 per cent. and the rural by 7 per cent.

Chapter III, A.

Statistical.

Increase and decrease of population.

For each tahsíl the increase since 1868 is shown by the following figures :—

Tahsil.	Total population.			Percentage of population of 1891 on that of 1868.
	1868.	1881.	1891.	
Ráwalpindi	175,302	211,275	243,141	139
Attock	109,797	138,752	141,063	128
Kahuta	82,409	87,210	92,372	112
Murree	31,869	39,198	45,772	143
Pindigheb	86,736	103,581	99,350	115
Gujar Khan	126,126	133,396	152,455	121
Fatehjang	94,775	107,100	113,041	119
Total ...	707,070	820,512	887,194	125

Mr. Steedman wrote as follows on this part of the subject in his Census Report of the district in 1881 :—

"In discussing the increase in population of each tahsíl the first requirement is a standard to measure that increase and to indicate whether it is normal or not. One gauge is the average rate of increase for the district, and another is in the case of each tahsíl the ratio between the percentages of increase of males and females. Where the percentage increase of females is higher than that of males, we may suspect that for some reason or other some corresponding number of the males has temporarily emigrated, and where the male percentage of increase is above the female it will probably be found that a male immigration has set in. Where a population of a given tract has not been subjected to the influence of emigration or immigration the percentages of the increase in males and females should agree, or only differ infinitesimally.

"In the Ráwalpindi, Attock and Murree tahsíls the percentages of the increases in total population, males and females, are shown in tabular form in the margin. The increase in the population of all three tahsíls is high. The excess in the two first tahsíls is due chiefly to the influx of able-bodied men from every quarter in quest

	Percentage of increase.			Excess of male percentage over female.
	Total.	Male.	Female.	
Ráwalpindi ...	18	22	13	9
Attock ...	26	32	19	13
Murree ...	20	23	17	6

Chapter III, A.

Statistical.

Increase and decrease of population.

of employment. At the time the census was taken, there were very large bodies of daily laborers employed on Railway works in both tahsíls. The largest number was in the Attock tahsíl, engaged on heavy cuttings beyond Háji Sháh and near the Haro bridge. Hence we find the male percentage so much higher than the female percentage of increase in this tahsíl. The laborers were a motley crew, Kashmírís, Hazárás, Patháns, Western Punjab Muhammadans, Jats from the Rechna Doáb, and Hindústánís from Oudh and the North-West Provinces. Most of these had left their women behind.

"In Murree the cause of the influx of strangers was different. The census was taken in February. The rains of 1880 were a failure in the greater portion of the Ráwalpindi and Kahuta tahsíls, and almost entirely in Gujar Khan. This deficiency was followed by, I fancy, the driest cold weather the district ever experienced. There was hardly a drop of rain from September until the end of February, after the census had been taken. Consequently all the cattle had been driven up into the Murree hills for grazing. With each village drove a few able-bodied zamíndárs went, leaving their women and children at home. I was in camp in Southern Kahuta and across Gujar Khan during the end of February and the beginning of March, and everywhere I heard the same tale: 'Half the cattle have died of hunger, the other half have been taken to the hills.' In fact so large a number of strangers had penetrated into the hills by the 18th February, that special measures had to be taken for their enumeration.

"In Gujar Khan only is there a considerable excess in the female percentage of increase over the male. This tahsíl had suffered most from drought, and of all has least waste and grazing land. It lost, therefore, proportionately more of its inhabitants. Most had gone to the hills with cattle, but not a few had wandered north into Ráwalpindi and Attock in search of labor. In Pindigheb and Fatehjang the male and female percentages of increase are nearly equal. Both these tahsíls had better harvests than Gujar Khan. Some parts of Fatehjang were very bad, but along the Soháana and elsewhere the crops were good. The rabi crops in Pindigheb were the best in the district, taking them all round. In Attack and Ráwalpindi the abnormal increase in population is due chiefly to a foreign and temporary element. In Fatehjang, Pindigheb and Murree population has increased rapidly, as there has been and is greater room for expansion than in the other tahsíls. Kahuta, with the exception of barren hills, and Gujar Khan, are very nearly fully cultivated, and possess but little room for an increase in the agricultural population. In neither is there any urban population."

Births and deaths.

Table No. XI shows the total number of births and deaths registered in the district for the five years from 1881 to 1885.

Chapter III, A.

Statistical.

Births and deaths.

The distribution of the total deaths from fever for these five years over the twelve months of the year is shown in Tables Nos. XIA and XIB. The annual birth-rates per *mille*, calculated on the population of 1891, are given in margin.

	1889.	1890.	1891.	1892.	1893.
Males ...	17	16	17	18	16
Females ...	15	14	15	17	14
Persons ...	32	30	32	35	30

The figures below show the annual death-rates per *mille* since 1889 calculated on the population of the year.

	1889.	1890.	1891.	1892.	1893.
Males ...	19	21	15	22	14
Females ...	18	18	14	20	12
Persons ...	37	39	29	42	26

The registration is still imperfect, though it is yearly improving; but the figures always fall short of the facts, and the fluctuations probably correspond, allowing for a regular increase due to improved registration fairly, closely with the actual fluctuations in the births and deaths. The historical retrospect which forms the first part of Chapter III of the Census Report of 1881, and especially the annual chronicle from 1849 to 1881, which will be found at page 56 of that report, throw some light on the fluctuations. Such further details as to birth and death-rates in individual towns as are available will be found in Table No. XLIV, and under the headings of the several towns in Chapter VI.

Age, sex and civil condition.

The figures for age, sex and civil condition are given in great detail in Tables IV to VII of the Census Report of 1881. Table VII attached to this report gives the numbers of the sexes by religions. The limitation to be placed on age statistics have been very fully discussed in Chapter VII of the Census Report, and it is not necessary to go over this ground here.

The following figures show the distribution by age of every 10,000 of population according to the figures of the census of 1881 and 1891:—

1881.

	0–1	1–2	2–3	3–4	4–5	0–5	5–10	10–15	15–20
Persons	268	147	250	315	360	1,340	1,518	1,126	832
Males	250	130	229	294	345	1,257	1,486	1,178	821
Females	290	157	276	342	378	1,443	1,557	1,063	846
	20–25	25–30	30–35	35–40	40–45	45–50	50–55	55–60	Over 60
Persons	873	860	922	504	606	309	416	141	552
Males	860	870	947	527	506	313	427	147	571
Females	888	848	892	477	617	303	403	134	529

Chapter III, A.

Statistical.

Age, sex and civil condition.

1891.

	Under one year.	One year.	Two years.	Three years.	Four years.	Total 0–4	5–9	10–14	15–19
Persons... ...	362	273	322	339	331	1,627	1,486	964	1,039
Males	344	257	306	329	320	1,556	1,488	1,019	996
Females ...	385	290	342	351	343	1,711	1,484	898	1,089
	20–24	25–29	30–34	35–39	40–44	45–49	50–54	55–59	60 & over
Persons	879	996	709	684	322	428	174	312	363
Males	886	984	728	682	345	431	186	319	380
Females ...	872	1,011	696	688	331	422	162	303	343

On the subject of the relation of the number of males to the number of females Mr. Steedman, Settlement Officer, wrote :—

"In the total population of the district there are 55 men to 45 women in every hundred souls; classified according to religion, the variations are more marked. While in every hundred of the Muhammadans we find 54 men to 46 women, in the case of Christians the ratio is 76 to 24, and of Hindús 61 to 39. There are 58 Sikh males to 42 females, and the same ratio prevails among Jains and Saráogís.

"The proportion of males to females is now somewhat larger than it was found to be in 1868, and this is probably due to the presence of a large body of foreign males in the district attracted by the demand for labor of the last year. Compared with the provincial ratio (45·52), the divergence is extremely small. It is only in the case of Hindús that the male ratio is noticeably high. It is now higher (61) than it was (58) in 1868 in this district. I am not able to give any explanation on the point. Infanticide is, as far as I know so to speak, unknown in the district. Perhaps the resultant ratio may have been effected by the presence of a number of down-country Hindús working as coolies on the railway and in other miscellaneous employments, but this is a mere conjecture, and in any case the effect would be but slight. Some weight is given to this view by the fact that the number of Hindu males is much higher in the Ráwalpindi and Attock tahsíls in proportion to the females than in any other, Murree excepted ; and in Murree the Hindu population is inconsiderable. The ratio between Muhammadan males and females is remarkably steady through all the tahsíls of the district. The highest male ratio is 56 in Attock, the lowest 50 in Gujar Khan, and the district ratio is 54 in the 100 souls. I give below the district ratios per 10,000 :—

	Hindús.	Sikhs.	Jains, &c.	Muhammadans.	Christians.
Males	6,089	5,825	5,760	5,381	7,596
Females	3,911	4,175	4,240	4,619	2,404

Chapter III, A.

Statistical.

Age, sex and civil condition.

"In discussing the returns of the 1868 census, the large proportion of children excited some attention. The proportion was so much larger than those obtaining in European selected countries that doubts were thrown on the accuracy of the returns by some, while others maintained that the custom of early marriages prevalent in India, coupled with the fact that almost every woman married, was a sufficient reason for the excess. The results of this census clearly indicate that almost every woman who arrives at puberty (19 out of 20) is married, that of males who reach the age of fifteen, three out of four are married, and also that there are certainly more children in India than in European countries. According to the returns children under fifteen in this district are 40 per cent. of the total population, which does not really differ from the results of 1868 census."

The number of males among every 10,000 of both sexes is shown below. The decrease at each successive enumeration is almost certainly due to greater accuracy of enumeration. In the census of 1881 and 1891 the number of females per 1,000 males in the earlier years of life was found to be as given below. The figures for civil condition are given in Table No. X, which shows the actual number of single, married and widowed for each sex in each religion, and also the distribution by civil condition of the total number of each sex in each age-period.

Population.		Villages.	Towns.	Total.
All religions	1855	...	...	5,468
	1868	...	...	5,403
	1881	5,373	5,360	5,476
Hindús	1881	5,850	6,446	6,089
Sikhs	1881	5,669	7,052	5,825
Jains	1881	...	...	5,760
Musalmáns	1881	5,328	6,168	5,381
Christians	1881	...	7,676	7,596
All religions	1891	5,247	6,581	5,393
Hindús	1891	5,379	6,361	5,829
Sikhs	1891	5,319	7,327	5,706
Jains	1891	7,000	5,493	5,563
Musalmáns	1891	5,236	6,456	5,309
Christians	1891	7,429	8,164	8,156

Chapter III, A.

Statistical.

Age, sex and civil condition.

Year of life.	All religions.	Hindus.	Sikhs	Musalmans.
0—1 for 1881	960	923	...	959
1—2 " "	935	875	...	927
2—3 " "	996	858	...	1,012
3—4 " "	961	...	...	...
4—5 " "	605	...	...	...
Under 1 year for 1891	962	953	989	964
1 " " "	954	930	967	955
2 years "	959	973	919	955
3 " " "	911	971	791	908
4 " " "	916	857	875	921
0—4 " " "	940	936	902	940

Infirmities.

Table No. XII shows the number of insane, blind' deaf-mutes, and lepers in the district in each religion. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin. Tables Nos. XII to XVA of the Census Report for 1891 give further details of the age and caste of the infirm. The figures call for no general remarks.

Infirmity.	Males.	Females.
Insane	4	3
Blind	17	18
Deaf and dumb ...	14	12
Leprous	5	3

European and Eurasian population.

The figures given below show the composition of the Christian population, and the respective numbers who returned their birth-place and their language as European. They are taken from Tables A, B, X and XI of the Census Report for 1891. Figures for 1881 are given for sake of comparison :—

Details.		1881.			1891.		
		Males.	Females.	Persons.	Males.	Females.	Persons.
Races of Christian population.	European and Americans.	2,771	817	8,588	5,571	1,126	6,697
	Eurasians	59	65	124	95	99	194
	Native Christians ...	73	37	110	129	85	214
	Total Christians ...	2,903	919	8,822	5,795	1,310	7,105
Language	English	2,632	836	3,468	5,655	1,222	6,877
	Other European languages.	35	15	50	10	15	25
	Total European languages.	2,667	851	3,518	5,665	1,237	6,902
Birth-place.	British Isles	2,343	482	2,825	4,949	475	5,424
	Other European countries.	23	9	32	57	12	69
	Total European countries.	2,366	491	2,857	5,006	487	5,493

Chapter III, B.

Religions.

European and Eurasian population.

But the figures for the races of Christians, which are discussed in Part VII of Chapter IV of the Census Report of 1881 are very untrustworthy; and it is certain that many who were really Eurasians returned themselves as Europeans. The figures for European birth-place are also incomplete, as many Europeans made entries, probably names of villages and the like, which, though they were almost certainly English, could not be identified, and were therefore classed as "doubtful and unspecified." The number of troops stationed in the district is given in Chapter VC and the distribution of European and Eurasian Christians by tahsíls is shown in Table No. VII.

SECTION B.—RELIGIONS.

Statistics and local distribution of religions.

The rural population of the district is mainly Musalmán. The urban population which is of little importance, compared to the rural, as the total number is small, is more equally divided. According to the Census Report of 1891, 91 per cent. of the rural population are Musalmáns. The immense majority of these are Sunnís. A few of the Gakhars are Shiás but not many; Hindús are chiefly Brahmans or Baniás.

The following table shows the distribution by religions of every 10,000 of the rural, urban and total population of the district:—

Religion.	Rural population.	Urban population.	Total population.
Hindu	573	3,911	939
Sikh	280	544	310
Jain	...	87	10
Musalmán	9,146	4,728	8,661
Christian	1	724	80

The religions of the principal castes are given in Table No. IX and will also be noticed when each table comes under discussion.

Christian Missions.

There is a thriving American Presbyterian Mission in Ráwalpindi, an account of which is quoted here from a note kindly supplied by the Manager of the Mission Schools:—

SOME NOTES ON THE MISSION WORK IN RAWALPINDI.

The American Presbyterian Mission at Ráwalpindi was established in the spring of the year 1856. In the spring of 1892, by a mutual arrangement between the mission bodies in this

Chapter III, B.

Religions.

Christian Missions.

country and the governing Boards in America, the property and the control of the mission work here was transferred to the American United Presbyterian Mission. The mission premises are stituated on the north of the river Leh just in front of the Municipal garden. The mission force should normally consist of at least two ordained and two lady missionaries. But owing to removals on account of sickness in different parts of our mission field in the Punjab, the force here is reduced to one ordained missionary. This unsatisfactory state of things will be changed as soon as missionaries can be brought out from America. There are three native Bible women, four Christian teachers, one book-seller and four catechists. Outstation work has been opened at Gujar Khan and Bassáli, two catechists being located at each place.

The Christian community connected with the mission numbers 82 of all ages. Of the adults 38 are communicants. The church is the first building on the right hand side of the road leading from the sadr bazár as it enters the city. On the same side of this road and next to the church are the Mission School compound and buildings. The compound has ample room for athletic sports and the school boys take great interest both in foot-ball and cricket. The school buildings comprise twenty-seven class rooms, and a fine hall, 54′ × 27′ in extent. By an arrangement of folding screens eight large class rooms can be thrown into connection with this hall if required.

The following is a list of the schools of the mission with the numbers of their pupils :—

I.—Boys' Schools.

College (teaching to F. A. Examination)	20	pupils.
City Main High School	663	"
" Branch School	129	"
Sadr Bazár Branch School	211	"
Total ...	1,023	"

II.—Girls' Schools.

These schools are three in number, teaching up to the Upper Primary Standard, and have a total attendance of 210 pupils.

III.—Sabbath Schools.

(1) For Christians, one school	35	pupils.
(2) For non-Christians, four schools	95	"

The total cost of the boys' schools for the year ending 31st November 1893 was Rs. 20,477-3-7. This expenditure is met by income from :—

1. Provincial and Municipal Funds.
2. Fees from pupils.
3. Mission funds.

Chapter III, B.

Religions.

Christian Missions.

The increase of the boys' schools for the year ending 31st November 1893 was as follows :—

1. In pupils—		
(1) Main School	...	28
(2) Branches	...	54
	Total ...	82

	Rs.	a.	p.
2. In fees—			
(1) Main School ...	128	2	0
(2) Branches ...	173	9	6
Total ...	301	11	6

RESULT OF GOVERNMENT EXAMINATIONS.

High School.

University Entrance Examination	in 1893, 22 passed out of	35	candidates.
	in 1894, 26 " " "	33	"
University Middle School Examination ...	in 1893, 24 " " "	69	"
	in 1894, 58 " " "	63	"
Upper Primary Examination ...	in 1893, 69 " " "	125	"
	in 1894 *		
Lower Primary Examination ...	in 1893, 89 " " "	132	"
	in 1894 *		

Work among Lepers.

A contribution is received from the " Mission for Lepers," and a catechist is employed who labors among the inmates of the leper asylum which is maintained by Government not far from Ráwalpindi city.

Book and Tract Distribution.

A bookshop is maintained in one of the main bazárs of the city, and the book-seller also takes his stock of books around to the different parts of the station. The number of Bibles, Testaments and portions, as well as of other religious books and tracts, sold every month is very satisfactory. Most of the stock of books are vernacular, but a few English books are also carried.

New Work Proposed.

An effort is being made to procure land in or near the Murree bazár for a preaching place, and it is proposed to open a sub-station there as soon as a satisfactory worker to take charge can be arranged for.

The mission has a house near the church building in Ráwalpindi city in which it is hoped that a charitable dispensary will be opened ere long.

Sects.

There are few peculiar Hindu sects to be found in the district, and there are no special peculiarities of religious belief to be noted. A short account of the Kúkás or Jagrásís is given further on.

* These examinations not held as yet this year.

Chapter III, B.

Religions.

Sects.

The rural population is nearly all Musalmán as mentioned above, but they are neither very strict in following the tenets of their religion, nor, except as regards the Sikhs, are they very fanatical. The intense hatred which subsists between some of the Musalmáns and Sikhs in this district is probably more to be attributed to the severity of Sikh rule and the extortionate character of their assessments, which are not yet forgotten, than to religious animosity. On the other hand, the Sikhs fully reciprocate the sentiment of hatred, and on their part it is mostly due to the fanaticism of some of their leaders.

The Sikhs of the district are not very numerous, but are of considerable importance, and the spiritual head of the Pothowár Sikhs, Bába Khem Singh, has his head-quarters at Kallar in the Kahuta tahsíl, where he has built himself a palace. There are no other religious sects requiring special notice.

Table No. VII gives the numbers in each tahsíl and the whole district who follow each religion, as ascertained in the census of 1891, and Table No. XLXII gives the same information for towns.

Further information on the subject can be found in the Census Report, Tables Nos. III, IIIA, IIIB.

Kúkás.

The Kúka sect owe their origin to a Sikh who resided in Hazro in the Attock tahsíl, in the time of Ranjít Singh. One Dal Singh, Arora, of Hazro, had two sons, Bálik Singh and Mana Singh. There was at that time a Sikh fort in Pírdád, a village adjoining Hazro, and a Sikh official had his office in Hazro, and the garrison of the fort and all the officials connected with Bánki Rái, the Sikh Civil Officer in charge at Hazro, got their supplies from Dal Singh's sons. Bhái Bálik Singh professed the Sikh religion, and obtained the name of a wise and holy man, and became a teacher among the people, and many of the Sikh garrison of Pírdád became his disciples, and others from the neighbourhood also began to look up to him as their spiritual adviser and head. This garrison was moved down southwards, including in it one Rám Singh, belonging to a village in Ludhiána. He, too, was a disciple of Bálik Singh, and spread his doctrines wherever he went. After the Sikh power passed away Bálik Singh continued to teach at Hazro and built a place of reception there, where his disciples and friends assembled to hear him teach. He died at the age of 70 in 1863 and was buried at Hazro. Rám Singh returned to Hazro two years before the death of Bálik Singh and obtained his permission to instruct the people in his doctrines. Many joined the sect, and in time the Kúka outbreak took place in 1873. Rám Singh was arrested and sent to Rangoon. Bálik Singh left no son; his brother, Mana Singh, left two, of whom one, Khair Singh, has succeeded to Bálik Singh's position as apostle of the sect of which as it is now characteristic, that its disciples are strictly enforced not to reveal the tenor of its teaching. The sect is not called

Chapter III, B.
Religions.
Kúkás.

Kúkás in Ráwalpindi, but Jagrási. In Siálkot they call themselves Nám-dhári; further south round Amritsar they have got the name of Kúkás, from their habit of reading their sacred books with great vehemence, wagging their heads the while until they became unconscious of their actions, when they commence shouting *kú kú kú*, whence the name Kúka. This sect recognise Guru Nának as the chief Sikh priest; further south the Kúkás are all followers of Guru Govind Singh only. For an account of the Kúka Branch the Final Report of the Ludhiána district at pages 56 and 57 may be consulted. The Jagrásís do not attempt to conceal that they belong to the sect, as the Settlement Officer of Ludhiána states is the case with the Kúkás.

Bhábrás.

The Bhábrás are a small trading class of Ráwalpindi, who, though very small in number, deserve passing mention. They are willing to do all kinds of work, and are all well-to-do. They only number 800 souls all told, but are divided into 9 tribes. Their most remarkable characteristic is their custom of undergoing long voluntary fasts, ranging from 6 to 10 days, during which they are said to eat nothing and only to drink water. They will not eat flesh or drink wine, and are very careful not to destroy animal life in their food and drink. They usually wear red "pagrís" (turban), whatever their age, and generally some jewelry. They are one of the innumerable small Hindu sects of India, and form a somewhat remarkable little colony in Ráwalpindi. No other Hindu sects deserve separate notice.

Superstitions.

The superstitions of the people here, as elsewhere in this country, are very numerous and complex; and any complete account of them would take months to write, and the necessary information years to collect.

The Ghakhars are probably the most superstitious of all the Musalmán tribes, the Hindús more so by far than the Muhammadans.

The common forms of superstitions are found here as elsewhere; it is held unlucky to start on a journey northwards on Tuesday or Wednesday; Mondays and Fridays are lucky days to commence such a journey. It is bad to start southwards on Thursday; good on Wednesday.

" Mangal Budh na jáeye pahár, Jiti bázi áeye hár" (" Do not go northwards on Tuesday or Wednesday, for if you succeed it will still end in loss") is the popular proverb on this subject.

You should not go east on Monday or Saturday, but should choose Sunday or Tuesday, if possible; for journeys westward, Sundays and Thursdays are bad, Mondays and Saturdays are good. On starting on a journey it is fortunate to meet some one carrying water, to meet a sweeper, a dog, a

Chapter III. B.

Religions.

Superstitions.

woman with a child, a Khatri, a maiden, all kinds of flowers, a *máli* (gardener), a donkey, a Rája, a horse-man, a vessel of milk, curds, *ghi*, vegetables, sugar or a drum (*nakára*).

It is considered unlucky to meet a Brahman, a Mullán, a man with a bare head, any person weeping, smoking fire, a crow flying towards one, a widowed woman, a broken vessel in a person's hand, a cat, a gardener with an empty basket, a goat or a cow or any black animal, a snake or an empty *gharrah* carried along. To hear the sound of crying or to hear a person sneeze while on a journey is most unfortunate. This last will almost always occasion at least a delay in a journey. It is not easy without much more careful enquiry than a Settlement Officer can find time for, to give any satisfactory reason for these superstitions: meeting water at starting is considered lucky, because water is much prized; sweepers are humble, honest and useful; dogs are faithful, and so on. Brahmans are seldom seen without their asking for something; Mulláns are unlucky to meet for much the same reason.

Zamíndárs will not commence ploughing on Sundays or Tuesdays. It is considered very unlucky for a cow to calve in Bhádon, for a mare to drop a foal in Sáwan, a buffalo to calve in Mágh, a cat to have kittens in Jeth, a donkey to have a faol in Sáwan, a camel to have young in Baisákh, a goat to have a kid in Poh, or a dog to have pups in Chet. If any of these things happens in any household the Brahman or Mullán is at once consulted as to what should be done, and the prescriptions always include a fee to the person consulted, in some shape or other. To hear a horse neighing in the day-time is unlucky. Hindús greatly dislike to have a child born in Katik.

Lucky days, depending usually on the state of the moon, are recognized here as elsewhere. Charms and spells to ward off evils from, and to cure the diseases of, men and cattle are commonly believed in and are highly esteemed by both Muhammadans and Hindús. Only the Patháns of the district appear to care for none of these things.

Háfiz's windle.

A very curious instance of imposture and credulity occurred in the Ráwalpindi district in the year 1879, known always as the "Háfiz's swindle." A man of the name of Sháh Zamán, an Admál Ghakhar of the Nauroz Khan Branch, of Mauza Nára, of tahsíl Kahuta, was the hero of the late swindle. He owned land paying Rs. 6-14-0 per annum, and had no brothers. He was born in Chet 1915 = March 1859; and when 3 years old became blind after an attack of small-pox, and began to learn at the Masjid and committed to memory 5 out of the 30 Sipárahs of the Qurán, and then gave it up; but by this means he acquired the title of "Háfiz." He then went and became the pupil of a *fakír* of Beor, tahsíl Kahuta, known as Sáin Fateh-ulla, "Fakir Naush//ahi," a man of no note. In the end of 1879 our Háfiz went and settled in Mauza Lulihál, tahsíl

Chapter III, B.

Religions.

Háfiz's swindle.

Gujar Khan, where he had relatives, and there he kept a forty day's fast, and became known through this and began to attract disciples, giving out that he could obtain their desires for them, whatever they might be, discover stolen property, &c. A zamíndár of Dokhua had some jewels stolen from his house; he came to the Háfiz and offered him quarter of the value if he could discover his jewels. They had not been discovered when the zamindár went to the thána and reported him as a *jádúgar* (sorcerer), and said that he had taken Rs. 5 to discover the jewels. The case was sent up and investigated by Sálig Rám, Extra Assistant Commissioner. Sardár Bakar Khan, Rais, of Mator, and Mirza Hashmat Ali Khan of Nára came in and represented him to be a poor and blind and inoffensive man. In absence of proof against him he was released; and he then gave out that God had brought about his release in order that he might help his impoverished Musalmán brethren who were now so much indebted and in the hands of money-lenders, and declared that he was going to clear off their debts. He accordingly announced that for every rupee brought to him he would return five rupees. Some zamíndárs of Lulihál brought in a few rupees and received the promised return. The news soon spread and rupees began to pour in. At first the promised return was always made until crowds began to assemble daily with rupees for the Háfiz, who then made one Fateh Jang, of Sukho, his Munshi at Re. 1 per day, and began to enter the amounts paid in and to announce more distant dates for their return four-fold. Then he summoned Nádar Ali, Gakhar of Doberán, his relative, to come and also act as his Munshi. For some time the money was regularly repaid two-fold, three-fold, as even four-fold as at first announced. The Háfiz always making the returns with his own hand, and he began to be looked upon as a "Wali." He used to sit at night on his bed and throw rupees up against the roof; the people outside heard this, and it was spread about that God rained down rupees upon the Háfiz every night. When he had got a large number of rupees collected from believers, Bákar Khan, Garwál, of Mator (since murdered), Mirza Hashmat Khan, Gakhar, of Nára, and Hashmat Ali Khan of Lehri, all of tahsil Kahuta, took away the Háfiz with them, first to Mator, where he received many more rupees; and Faiz Talab of Nára was made a third Munshi. The Háfiz then moved on to Nára, and commenced to build a masonry house. It then began to be reported that when any one brought rupees to give to the Háfiz, the three Ráis mentioned above took ten per cent. for themselves first. This still left such a margin of profit that rupees continued to be poured in. The Háfiz then took to veiling his face and saying long prayers. He appeared to take no thought of his rupees. People sent their daughters to him with money, and it was said that he had given money to poor people to marry their daughters. Then the Háfiz married in Mauza Lulihál himself, and then betrothed himself to a woman of Doberán, but before this second marriage could

Háfiz's swindle.

come off, the bubble burst. Bakhshi Khushwakt Rái, a Khatri of Kallar, made a report of his proceedings, and a warrant was issued for his arrest, but notice reached the Háfiz and his three "Musáhibs," as Bákar Khan, Hashmat Ali, and Hashmat Khan were called, who were then at Nára, before it could be executed, and it is reported that they cleared off with all the money; Mirza Hashmat Ali getting, according to common report, which rests on no foundation of proof, Rs. 7,000, Bákar Khan, Rs. 8,000, Mirza Thánu, nephew of the Háfiz, Rs. 12,000, Hashmat Khan, Rs. 7,000, Mirza Thánu of Lulihál, Rs. 4,000, Nádar Ali Munshi, Rs. 20,000, Fateh Jang, Munshi, Rs. 8,000, Juma Khán, of Maira, Rs. 2,000. Of course this is all hearsay, and is merely given as the gossip of the country side, forming part of the story. The father of the Háfiz is also said to have buried a quantity of money. Debts were certainly paid off by some of those concerned about this period in a wonderful way. At Lulihál, a box containing Rs. 25,000 was said to be in possession of the relatives of the Háfiz, and that they buried it in a field whence it was stolen by an outsider. Many persons were nearly, if not absolutely, ruined by this swindle, having sold and mortgaged their property to bring money to the Háfiz.

When the Deputy Inspector of Police, with the warrant from Kahuta, reached Nára, he arrested the Háfiz, and his three associates. No money was found in any of their houses. Before the arrest, Nádar Ali's friends had placed Rs. 4,000 with Rám Diál, and Rs. 2,960 with Khazána, goldsmith, in deposit, both of Doberán; and also buried some money in a field in a *degcha* (cauldron), which was discovered and dug up, but nothing was found in Nádar Ali's houses. All the parties were sent up for trial, and the trial cost all the accused, according to common report, a very large sum of money in legal and also in illegal ways. The result was finally that the Háfiz was imprisoned for one year and a half for his impudent and daring swindle; Nádar Ali for 2½ years; Farmán Ali, father of the Háfiz, for six months; Sirdár Bákar Khan for six months; Hashmat Khan, of Lehri, for six months. Mirza Hashmat Ali was not convicted. Bákar Khan and Hashmat Khan were released on appeal, and their sentences quashed. Hashmat Ali died in prison; the rest served their times and were then released.

The Háfiz lost nearly all he had got during the progress of the trial, being made to pay freely in all directions. The common saying on the subject was—

Mál-i-harám búd,
Bajá-i-harám raft,

("His ill-gotten gains have gone in the same way as they were acquired.")

The Háfiz after his release remained three or four years in his home, and then went to Mauza Soháwa, tahsíl Chakwál, in Jhelum, where he began the same game again; but when he had

Chapter III, B.
Religions.
Háfiz's swindle.

got Rs. 2,000 together, he was again arrested and put into prison on a further sentence of two years' imprisonment in the Jhelum jail. He was released on account of the Queen's Jubilee, being apparently considered a fit subject for clemency. The following is a song made up in the district on the whole case, which is still commonly sung in the villages in which the Háfiz was best known :—

SONG OF THE HAFIZ.

1. Ganna kamáde da adh-lakkon tarutiái,
Mál logán da us zori lutiái.
The sugar-cane has been broken in two,
He greatly robbed the people.

2. Háfiz Náre da Mehro ti bhuliái,
Mál logán dá kassi wich ruliái.
Háfiz of Nára was enchanted by a woman (Mehro),
The money was thrown into the ravines.

3. Wáh ! Wáh ! Háfiz dián kamáián,
Main ta kari pazebán páián.
Háfiz's performance was good,
I came to wear bracelets and anklets.

Note.—(This is supposed to be Mehro's remark.)

4. Háfiz Náre da piá rori kutdái,
Mál logán da us zori lutiái.
Háfiz is pounding kankar,
He swindled the people grossly, and stripped them off.

Note.—(This is an allusion to hard labor in the jail).

5. Main tá nawín nath gharái,
Oh bhi Háfiz de kam ái.
I caused to be shaped a new nose-ring,
That was lost in Háfiz's swindle too.

Note.—(The lamentation of a woman who gave her jewelry to the Háfiz.)

6. Main ta nawín gharái wáli,
Oh bhi Háfiz pichche gáli,
I got made a new ear-ring,
That was also lost for Háfiz's sake.

7. Háfiz phas giá par-desi,
Us di kaun gawáhi desi.
Háfiz, a helpless fellow, is put into prison,
None there is to give evidence in his favor.

Note.—(This may be taken as sympathetic or sarcastic).

8. Main áj gharáián karián,
Gallán ja Sarkáre charhián.
I got bracelets made to-day,
But the matter came to the notice of the authorities.

9. Sun ke Háfiz dián auliaián,
Logán zaminán gahne páián.
They heard that the Háfiz was "wali,"
They mortgaged their lands (*i. e.*, mortgaged their lands to give to the Háfiz to get a double return).

Chapter III, B.

Religions.

Invocation of rain.

There is a good deal more, but this will suffice as a specimen.

When rain fails for any considerable period, and the people are threatened with drought or famine, they proceed to invoke rain in some of the following ways :—

I. They take grain, collecting a little from each house and place it in a vessel of water and boil it, and then take it to a *khankah* or *masjid*, and after prayer divide it among all present, and in Attock they also pass round confectionery and sweet breads.

II. Men and women collect together, and repair and clean up the *masjid* and pray there.

III. A boy is taken, and his face blackened and a stick put into his hand. He then collects all the other children, and they go round begging from every house and calling out—

Aulia ! Maulia ! Mính barsa,
Sádi kothi dáne pa ;
Chiriye de múnh páni pa ;

and whatever grain they collect they boil and divide.

IV. Men, women, boys and girls collect together and fill a *gharah* with water, mud, cow-dung and similar things, and, choosing out the most quarrelsome person in the village, they fling this *gharah* into his or her house ; upon this a violent quarrel immediately takes place. The idea being that the Almighty, seeing to what straits they are reduced, will send down rain.

V. Men and women fill *gharahs* with water and take them and pour them over some holy person and bathe and wash him telling him to pray for rain.

VI. Boys and girls are collected together : two dolls are dressed up as a man and a woman, and then they all say, *Guddi gudda margia :* and they then burn them with small sticks and lament their death saying :—

Guddi gudda sária
Was mián kalia ;
Guddi gudda pitta,
Was mián chittia ;
Kále patthar chitte ror,
Baddal pia giranwen kol ;

Which may be translated thus—

Dolls we burnt to ashes down,
Black cloud ! soon come down ;
Dolls well we bewailed,
Do, white rain ! set in ;
Stones black and pebbles white,
Cloud (rain) fell near village site.

This custom is a Hindu one.

Chapter III, B.

Religions.

Invocation of rain.

VII. Several women of one village go to another and seize goats from their flocks. The women of that village come and fight with those taking the goats. If they do not succeed in rescuing the goats, they, too, take goats from another village. The stolen goats are then killed and eaten. This is supposed to show that the women are starving, and thus to appeal to the pity of the deity.

VIII. The common people get some person of high rank who has never put his hand to the plough to come and plough some land. It is said that on one occasion a former Deputy Commissioner was induced to put his hand to the plough, an action which was speedily followed by the fall of the desired rain!

Such a state of affairs is supposed to be indicated by this, that the deity must be moved thereby to send rain. Numerous instances are quoted in which such a proceeding on the part of men of high rank and station was effectual in bringing down rain from heaven.

IX. In Sikh villages, the Granthi reads prayers night and day until he has gone through the whole. Then confectionery is divided and presents are made to the readers, and a valuable cloth is placed on the Granth book.

X. The Mulláns and others go to the *masjid* and call the *báng* seven times at each corner, and also go round the village calling the *báng*. Crowds of villagers assemble and repeat prayers. This is known as *zári*. This is common in tahsíl Attock. Religious books are read and presents made to priests and shrines. A ploughshare's weight of grain is a common gift at such a time.

Fairs, &c.

The principal religious gathering in this district takes place at Núrpur, a small village at the foot of the Márgalla hills, nine miles north-east of Ráwalpindi city. Several springs gush out of the hills here and form a pure-fresh stream of water. There is a shrine of a Musalmán saint, called Barri Latíf Sháh, which is visited by large crowds at the time of the fair or *mela*. Barri Latíf Sháh is said to have been born in Gujar Khan tahsíl, then to have gone to Sherpur in Hazára and married there, and leaving that place for some reason, to have lived alone for 24 years in a forest in that district; and there is a shrine to him there also. Coming through the forests, he came to the spot, then barren, where Núrpur now stands, where he settled, associated four disciples with himself, and started a *mela* or fair during his own life-time. Latíf Sháh got the name of Barri from his constant wanderings in the forest. The Emperor Bahádur Sháh of Delhi is said to have visited Núrpur in the saint's life-time, when some of the buildings were erected. The fair now takes place on each Thursday in the month of Jeth (May—June); originally in Latíf Sháh's time it was in December. Many persons come to it from Pesháwar, and in Phagan (February—March) the *fakírs* of the shrine in their turn visit Pesháwar, where they are much thought of.

Chapter III, B.

Religions.

Fairs, &c.

About 20,000 persons attend the fair annually, a large number of *nátch* girls always attending. The last Thursday of the month of Jeth is the chief day of the fair, which is attended by many Hindús as well as Muhammadans. Another fair takes place at Saidpur, a very similar village at the foot of the Márgalla range with beautiful springs of water. This is a Hindu fair, the shrine being known as Rám Kund. This is attended by about 8,000 persons annually. There are here four springs known as Rám Kund, Sita Kund, Lachman Kund, and Hanumán Kund. Rája Rám Chandar is said to have come to this spot in his wanderings with his companions, for which reason the Hindús regard the place as sacred. The fair takes place in Baisákh (April—May).

There is another well known shrine in Ráwalpindi itself, that of Sháh Chirágh, a Sayed, which is the scene of a religious fair. Sháh Chirágh is said to have been born in Saiad, tahsíl Gujar Khan, some 270 years ago, and to have come to Ráwalpindi in his old age. Every Thursday many persons, both Hindús and Musalmáns, visit the *khankah* or shrine, but the four Thursdays of the month of Sáwan (July—August) are the days when the attendance is largest, especially on the last Thursday of that month, when there are nearly 10,000 visitors on the average. These are the three principal fairs of the Ráwalpindi tahsíl.

In Gujar Khan there is a fair at Sangni, attended by some 2,000 persons. This is a Hindu gathering, and takes place in Chet (April). There is a Muhammadan fair at Rukia in the end of Jeth (7th June) at the shrine of one Sháh Mír Kalán attended by about 4,000 persons. There is a larger Hindu gathering at Kurnáli near Sukho, on 1st Baisákh, at the shrine of Bába Mohan Dás, a well known *fakír*, who used to live in a cave in the ground dug out by himself. He died only 12 years ago, and the fair has been established since his death, but is now attended by some 10,000 persons annually, and it is in a considerable degree taking the place of the Saidpur Fair.

In Kahuta tahsíl there are a number of small fairs, which take place at various intervals, but none of them are of great importance. At Dera Khálsa there is an annual fair at the shrine of Sáin Ghulám Sháh, which takes place on the Bárawafát, attended by some 3,000 persons. Human beings and animals bitten by mad dogs or jackals are brought here and are supposed to be cured by drinking water placed in vessels on the tomb.

There is a fair attended by some 4,000 persons in Baisákh at the Samád of Bhái Tán Singh at Kot in the Fatehjang tahsíl.

At Makhad, on the Indus, in tahsíl Pindigheb, a fair is held at the "Ziárat" or shrine of Sayed Abdulla Sháh Sitáni, known generally as Núri Bádsháh. It is held in August, when

Chapter III, C.

Social Life.

Fairs, &c.

charity is dispensed. Pír Chan, the head of the devotees or *gaddi nashin*, is held in high repute. It is attended by some 5,000 persons. A Hindu fair is also held in Makhad in honor of Bába Bodh Náth Jogi in February, attended by some 5,000 persons. These Jogís are connected with those of Koh Tilla in Jhelum district.

At Attock a fair takes place on the first Thursday of Bhádon (August), attended by both Hindús and Musalmáns, at the *khankah* of Sultán Sadr Dín, Bukhári, attended by some 7,000 persons. There is also a three days' Baisákhi Fair at Attock, annually visited by some 10,000 persons. There is also a shrine at Thikarián, tahsíl Attock, Khankah Mián Wali Sáhib, Gujar, visited by persons with diseases of the eyes, which diseases are supposed to be cured by placing earth from the tomb upon the eyes.

At Hasan Abdál, there is a very well known shrine at the top of the Hasan Abdál hill, 2,346 feet high, known as that of Wali Kandhári. This is visited every Thursday by a number of persons, and a lamp is kept burning at the shrine throughout Thursday night, which in the common belief cannot be extinguished by wind or rain. The Panja Sáhib tank and temple is also the scene of a religious gathering in Baisákh, attended by some 3,000 or 4,000 persons.

These are the only gatherings of any importance of their kind in the district, but there are many more held at various intervals, which do not justify special notice. There are about fifty of these in all. There is no religious gathering of any note in the Murree tahsíl.

SECTION III, C.—SOCIAL LIFE.

The houses.

Throughout the district the houses of the people are, as a rule, made of rough stones and mud cement; they are one storied, and are low in the roof, not being more than 10 or 12 feet high. They mostly consist of one large room about 36 feet long by 15 feet wide, with one or two other rooms built on each about 12 feet square. A cattle-shed also is often built adjoining the main room.

Considering the great difference in climate and physical condition of the various parts of the district, there is a singular unanimity of pattern in the dwelling-houses of all seven tahsíls; those even of the highest parts of Murree being of much the same character and plan as those of the plains.

The houses have always flat roofs; and it is somewhat remarkable that this should be so in the hills, where so much snow falls in the winter, that the roofs frequently give way under its weight, and are supported by rows of beams and uprights, made usually of pine wood in the hilly tracts and of *phula* or *tút* in the plains. The roof never rests on the walls,

Chapter III, C.

Social Life.

The houses.

which would not be strong enough to bear the strain. Across the beams wooden rafters are laid, and over the rafters branches and leaves, the *dhúmán* (*Grewia elastica*) being the shrub most prized for this purpose; and then the whole is well covered with earth mixed with chopped straw; it is then plastered with cow-dung and chopped straw.

The house is generally built at one side of an enclosure, surrounded by a mud wall; on one side, adjoining the house, will generally be found a cattle-shed, built much in the same way as the house itself; on the other, ranged against the wall of the enclosure, will be a raised earthen bench with the family *chúla*, or fire-place, earthen water-pots, &c., and on the fourth side of the square will be the entrance door, and possibly another rougher shed for cattle or goats, or for a store of grass and other fodder.

This enclosure is called the *sahn* or *vehra*, and outside this there is often another, surrounded by a low mud wall with thorns heaped over it, or of thorns only, for the protection of goats and sheep, &c., from wild animals.

The doors of the house itself revolve in wooden sockets, or are made like shutters, and are closed usually by hasp and padlock. They are made of deodar or pine; the door-ways in the hills are often elaborately carved and of handsome appearance. There are no glass windows, naturally, to be found in any of the houses of the agricultural classes, but their dwellings are generally kept very clean and comfortable. The floor is only of earth, but is kept clean and neat, being frequently hand-scrubbed with light clay and cow-dung. The furniture consists of a few beds (*chárpáis*), often, especially in the hills, of *shisham* wood roughly carved, and colored a bright red with a kind of lacquer, some spindles, also with some bright color about them, some low stools, and in one corner of the room, what corresponds to a cupboard, but which here takes the form of a circular tower about five to six feet high by three in width, made of dried clay, in which is kept a store of corn. Pegs for hanging things on, colored red, will also be found in the walls of most houses. This type of dwelling is found throughout alike in the *dhok*, consisting of one or two houses only, and in the village of a hundred or more.

Many of these enclosures contain a Persian lilac tree, or an acacia or *ber* tree, which gives them a more pleasing appearance. The peasants of the Ráwalpindi district are well housed. Each village has at least one *hujra*, corresponding to the *chopál* further south. These are places of assembly where travellers are entertained, and where the villagers do congregate to talk over their affairs, to smoke and to gossip. A *masjid* of some kind, too, is to be found in every village of any size, and all the larger ones boast of several, as every faction must have one for itself. Where factions run high, it is usual, not only for

Chapter III, C.

Social Life.

each faction to have its separate *hujra*, but also its separate *masjid*, in which each can go to pray against the other.

The houses.

The houses are thrown together as accident may dictate, no attempt at regularity or symmetry is ever made. They are generally built on ground raised above the surrounding country, but not always, and contain a few buildings, such as a *masjid* and a *hujra*, a little superior to the rest, and which impart a certain picturesqueness by breaking the monotony, and have a few Persian lilac, *bér*, or willow trees, with occasionally a *bor* (*Ficus Indica*) and more rarely a *pipal* (*Ficus religiosa*) tree. Taken as a whole, the villages, without being actually picturesque, are often neat, clean, comfortable and well-to-do in appearance, with a strong character of uniformity about them. The *haweli* of the *baniya* is only rarely seen dwarfing the humbler dwellings of the peasants.

Household furniture.

The cooking vessels used by the villagers consist of—

Katwi (*degchi*), a big vessel in which the food is mixed and cooked, to stir which a *chamcha* or *doi* (spoon) is used ; *rakábi*, a saucer, used as a small dish ; *tabákh*, an earthen vessel, used for putting bread on, and for mixing the flour with water before cooking ; *sahnak* or *pátar*, larger earthen vessels of the same kind ; *gharah*, earthen pot, for water ; *katora*, a small open vessel, usually made of mixed metal in this district ; *thál*, also of mixed metal, for placing bread upon when about to be eaten ; *piála*, *tás*, *bathal* or cup, of earthenware ; *changer*, or *chakor*, a sort of flat open basket or wicker tray ; *tind*, an earthenware vessel, a sort of small *gharah* ; *tawa*, a flat iron dish or plate, upon which the bread is cooked (in *chapátís*, &c.) ; *karáhi*, also of iron, with two handles, of all sizes, used for confectionery ; *kúza*, usually an earthenware vessel, used for washing the hands ; *chaturi*, used for keeping milk, made of earthenware ; *dola*, also of earthenware, used in milking, &c.; *galni*, an earthenware vessel, used for making butter, curds, &c.; *kulfi*, an earthenware vessel with a lid to it ; and *battakh*, an earthen water-bottle, used by pedestrians, or by shepherds, graziers, &c., to carry their drinking water in.

The miscellaneous articles usually found in a *zamíndári* house consist of—

Kúhli and *ghalota*, earthen cupboards used for storing grain. A *kúhli* holds up to 25 or 30 maunds ; a *ghalota*, three or four maunds. The *kúhli* is usually a rectangular tower built in one corner of the main room, open at the top, with a moveable lid, and an opening in the side for taking out the grain. The *ghalota* is much smaller and is circular in shape.

Piri, a low square stool, some 6 inches high and 18 inches square, on which women sit ; *chaki*, the flour-mill of two stones, one of which revolves on the other ; *chúla*, the

Chapter III, C.
Social Life.
Household furniture.

fire-place; *charkha*, the spinning wheel; *súi*, needle; *shhánni*, or sieve for cleaning flour; *pakhi*, small fan; *tokra*, basket for various purposes; *uri*, a kind of bobbin from which the thread is spun; *ateran*, for winding thread on to before placing it on the bobbin or *uri*; *silái*, a large iron needle; *nála*, a kind of reel; *tarakla*, a bobbin; *karandi*, an iron ladle for oil; *madháni*, a churn put into the *galni*, and revolved to make butter; *belni*, a cotton gin; *tarakri*, scales; *binda*, a low stool; *palang*, a bed; *balang*, ropes for hanging clothes on, clothes lines; *diva*, small lamp, *chirágh*; *chhaj*, a sort of shovel-shaped basket for sifting grain, or, when larger, for sifting refuse; *langri*, a mortar of stone or hard earthenware; *chattu*, a large stone mortar; *mohla*, a pestle made of wood; *chauki*, a square unbacked chair; *choha*, a measure of capacity, usually of wood; *paropi*, a small measure of the same kind; *bát*, a weight, usually of stone; *dabba*, a small round box of wood or brass; *surmedáni*, a small vessel for blacking the eyelashes; *shisha*, small looking-glass; *ucha*, a small pair of pincers for extracting hairs and thorns; *pirha*, a very low chair with a back, lacquered usually, and used at marriages and feasts; *matti*, a large earthen vessel for water; *jháwli*, an earthen vessel used for holding miscellaneous things; and the *hukka* last, but not least, completes the tale.

Clothes, jewels, &c., worn by the people.

The wardrobe of the men of this district usually consist of *pagri*, *kurta*, *chádar*, *langota*, *fargal*, *loi*, *suthan*, or *tambi* and *juti*.

The *pagri* is usually of large size, often twenty yards in length; those of tahsíls Pindigheb and Fatehjang are often of most imposing dimensions. The *kurta* is usually made of home-spun white cloth, a long loose blouse. The *chádar* is made of *gárah*, a coarse white cotton home-spun, about three yards in length, and about 1½ in width. It is used as a cloak, and is almost universally worn. The *langota*, or waist-cloth, is made of much the same description of cloth. The *fargal* is an overcoat worn over the *kurta*, but often made to do the duty of both. The *loi* is a soft blanket, usually made from sheep's wool. The *suthan* or *tambi* is a loose trouser or *pajáma*, made of the same coarse cotton cloth as the *kurta*. The *juti*, or shoes, are of the usual description worn by natives. Sandals or *kheri* are worn in some parts of the Pindigheb and Fatehjang tahsíls and the Khattar tract of Attock tahsíl. Blue *pagrís* are common in Chach and Makhad, but blue cloth, which Colonel Cracroft describes as the common dress in those tracts, is not now often seen.

The women wear *suthan, kurti, bhochhan, salári, and juti.*

The women's costume does not differ very materially from that of the men. They wear loose, very full, trousers, tight at the ankle, generally of colored cotton cloth, with silk lines

Chapter III, C.

Social Life.

Clothes, jewels, &c., worn by the people.

running through them. They contain much cloth, sometimes as much as twenty yards, and hang in innumerable folds ending in a tight band at the ankle. They have generally a working pair and a dress pair.

The *kurti* is a coat of cotton cloth, usually finer than that used by the men, of home-spun or purchased from the bazárs, usually colored, but sometimes white. The *bhochhan* is a kind of shawl, worn over the head and hanging down over the shoulders and body, about three yards in length, of all colors.

The *salári* is a colored cloth, usually blue or yellow, used on *gála* occasions or on appearance in public, made of cotton mixed with yellow or red silk; these often give a gay and picturesque appearance to a group of women. They are much worn about Hasan Abdál and in the Attock tahsíl, but are used throughout the district. The women's shoes are of the usual type.

Males' ornaments.

The ornaments worn by the males are *mundrán*, *chháp* *kara*, and *hassi*.

The *mundrán* is a small ear-ring, usually of silver, occasionally of gold, worn by boys and youths, but discarded later in life. *Chháp* is the signet ring, usually of silver. *Kara*, a bracelet, is occasionally worn by youth, seldom by grown-up men. *Hassi*, or necklace, is only worn by boys.

Females' ornaments.

The womens' ornaments consist of—

Pazeb, *kara*, *bangán* or *chúrián*, *chháp*, *chhalla*, *hasli*, *itti* or *jawa*, *bahádarián*, *tavítri*, *koka* or *nali* or *long*, *bolák* *nath*, *bhovatta*, *chandkán*, *patri*, *har-hamel*, *tikka*, *dholna*, *chaunp-kali*, *hauldili*, *tawiz*, and *jugni*,

Pazeb or anklet, usually of silver; *kara*, a brace-let, also usually of silver; *bangán* or *chúrián*, bangles of silver; *chháp*, an ear-ring; *chhalla*, ring; *hasli*, necklet, usually of silver; *itti*, locket of gold or silver; *bahádarián*, large ear ornaments, usually of silver; *tavítri*, an ornament worn on the forehead; *koka*, or *nali* or *long*, nose-ornaments of silver or gold; *bolák*, a golden nose-ornament; *nath*, a nose-ring; *bhovatta*, a silver armlet, worn above the elbow; *chandkán*, an ear ornament of silver; *patri*, a thin ring, with a broad back; *har-hamel*, a necklace of coins, rupees, or eight-anna pieces strung together; *tikka*, usually of gold, worn on the forehead; *dholna*, of silver or gold, an ornament worn like a locket; *chaunp-kali*, another neck ornament; *hauldili* or *dilrakhni*, a kind of charm, of stone set in silver, worn round the neck, and sucked by the wearer; *tawiz*, usually of silver, a charm, a kind of philactery, worn on the arm, or more usually on the neck; and *jugni*, a small gold ornament, usually attached to a necklace.

Chapter III, C.

Social Life.

Division of time.

The day is divided by the Muhammadans and Hindús into the following portions:—

Musalmáns.	Hindús.	Corresponding English time.
Sargi	......	3 A.M.
Dhami or Suntán da vela	Amrit vela or Parbhát vela	3 A.M. to 4 A.M.
Fajr or Namáz vela ...	Bara vela	About 5 A.M.
Kachchi roti vela ...	......	8 A.M.
Roti vela	Roti vela	10 A.M.
Dopahrán	Dopahràn	Noon.
Peshi	......	2 P.M.
Lohri Peshi ...	Laudhe vela or nadhe vela or	4 P.M.
Digar	Degchián vela	5 P.M.
Namáshan or Shàm ...	Tarkálán vela	7 P.M.
Khuftán or Sota	Sota, ...	8 to 10 P.M.
Adhi rát	Adhi rát	Midnight.

Daily life.

The daily life of a zamíndár of this district is pretty much as follows:—Except in the very hot weather, the cultivator rises just before dawn, milks the cows and goats and then goes off to the plough. Ploughing goes on for nine months of the year, that is, in all months but November, December, January. In the hills the plough is not so much used as the spade.

In the hot weather, May, June, July, ploughing goes on till about 10 A.M. and the zamíndár rises about 3 A.M. When sowings are going on, the cultivator will be out all day. Malliárs work on their irrigated lands chiefly with small hand hoes all day; the women of this tribe also do much work of this kind. On returning from the plough the cultivator has to feed and water his cattle, and to prepare oilcake and sift chopped straw for them; on this work all the males of the household from five or six years of age upwards give their aid.

Division of year.

In the various months of the year the cultivator's time is taken up as follows:—

In January, from 15th Mágh, he commences ploughing for the next autumn and the following spring harvests, and takes on his agricultural servants.

Ploughing goes on for the next month also, and by the end of it some of the *sarson* and young wheat is ready to be cut for fodder.

Chapter III, C.
Social Life.
Division of year.

In Chet (March) ploughing still goes on, and melons and pumpkins and cotton are sown.

In Baisákh (April) ploughing proceeds; *moth* is sown, and *sarson* and *táráníra* are cut as well as barley and gram, and in the hotter tracts some of the wheat.

In Jeth (May) some ploughing is done, and the wheat is cut, and some of it garnered.

In Hár (June) some ploughing is done, and the remainder of the wheat threshed and garnered, and, except in manured lands, maize, *bájra, jowár*, and *mung* are sown.

In Sáwan (July) much ploughing is done, and the manured fields are sown with maize, *bájra*, &c.

In Bhádon (August) much ploughing for the ensuing spring harvest is done, and ploughing is done between the stalks of growing crops of *bájra*, *makki*, &c., and green grass is brought in for the cattle.

In Asúj (September) wheat, gram, *sarson*, and other spring crops are sown, and much of the *bájra makki*, and *jowár* is cut.

In Kátak (October) sowing for the spring harvest still goes on, and the *moth, mung* and *másh*, hemp and similar crops are cut and garnered.

In Maghar (November), should rain fall seasonably, the Lipára lands which have just yielded an autumn crop are sown with spring crops.

In Poh (December) there is little field work done. Hemp is picked and daily labor frequently undertaken.

Johdrás and Gakhars and some of the other Sahús rarely cultivate themselves, and spend a life of almost complete idleness, unless they have taken service in Government employ.

The women of the cultivating class spend their lives as follows:—

They are usually married about the age of 12, when they are supposed to have come to maturity. When they first come to their husbands' houses, for a longer or shorter period, according to the status of their husbands, they are kept from work for from ten days to a year.

When they commence their household labors they rise early before sunrise, make the butter and sweep out the house, and bring the water, from two to five *gharahs* full. When the women are in *parda*, as in Chach, they bring the water before daybreak. Later they mix the flour and water for food, collect the cow-dung, prepare their husbands' food, and, if the men should be out in the fields, take it to them with

Chapter III, C.

Social Life.

Division of year.

buttermilk. Then, on return, they spin and sew the clothes of the family and grind the corn, and then prepare for the evening meal, and then sometimes spin again. In the harvest time they watch the ripening crops to keep off the birds.

They also from time to time plaster the walls and floor and repair the fire-places, and so on. The rest of their time is taken up in going to and from wedding or funeral feasts and ceremonies, saying their prayers, and other miscellaneous matters. The women of the cultivating classes assist the men in every branch of their work, except ploughing.

Food.

The meals of the ordinary agriculturist are as follows :—

At *kachchi roti vela, i.e.,* 8 A. M., a small meal of bread (*chapátis*) cooked the night before, and left over from last night's meal, made of *bájra* (millet) or wheat, with butter-milk, or salt and pepper, if *lassi* (butter-milk) cannot be got. At *roti vela,* or breakfast, or 10 A.M., a full meal of new baked cakes (*chapátis*) of bullrush millet or wheat with butter-milk is eaten. At *peshi vela,* or 2 P. M., or so, a piece of the bread left over from the morning meal is eaten with salt and pepper.

At *namáshán,* 7 P. M., the chief meal of the day, consisting of bread (*chapáti*) of millet, maize or wheat with *dál* made of *másh* or *múng, moth* or *ság* (*tárámira* or *sarson*), with occasionally meat or chickens and sweets, is eaten. In the hills the cakes are usually of maize or rice.

The food of the people is, therefore, usually in the plains, of wheat or millet (*bájra*) ; and in the hills, chiefly of maize with some wheat. Except in the Jandál iláka of the Pindigheb tahsíl, it is not common to mix gram with other grains as the food of the people.

Ghi is a luxury not much indulged in. When it is made by zamíndárs it is usually for sale and not for home consumption. *Gur* is also a luxury not easily obtained, except in the Chach iláka of the Attock tahsíl.

Amusements.

The boys in the villages play various games, some of them resembling those played by English boys.

Lambi-kaudi is a kind of prisoner's base ; *chhappanchhot* is the same as hide and seek ; *kanhúri-tala* corresponds to " tip-cat ;" *chinji-tarap* is hop-scotch ; and there are various other games of a similar kind.

The men play *bhir-kaudi,* a sort of rough prisoner's base, which is played by large numbers, sometimes in competition by the men of various villages. This is played at all times of the day when not too hot.

Bugdar uthána or *tarár-ultána,* consists in the lifting of heavy weights ; *mungli-pherna* is the working of heavy

Chapter III, C.
Social Life.
Amusements.

Indian clubs; *bini-pakrna* is a kind of wrestling in which the athletes seize each other by the wrist only; and *sammi, lodhi, bhangra*, and *dhamál* are usually practised at weddings, and consist of a kind of dance.

Nezá-bâzi, i.e., tent-pegging, lime-cutting and so on, is practised to a considerable extent in some parts of the district. In addition to these amusements are those connected with fairs, wedding feasts and so on, which only come occasionally, but to which all resort whenever they get the chance.

The higher classes, too, indulge much in hawking, coursing and shooting.

Customs connected with birth.

When a child is born, the Mullán is sent for and calls the *báng* or *azán* in the child's ear.

If the child is a boy, eight annas or one rupee and some cloth is given to the Mullán, and there is much rejoicing. If the child is a girl, some grain only is given. A small portion of *gur* and *ajwáin* (*Apium-involucrotum*) are mixed together, and a few grains are placed in the child's mouth, and this is done daily for three days. On the fourth day the female relatives are all collected, and the child's paternal aunt places the child on its mother's breast, from which time it is suckled by its mother, and a present is then made to the aunt. On the seventh day the *nái* (barber) is sent for, and the child's head is shaved, and the *nái* gets a money present, and a small money present is also made to other *kamíns*. On the seventh day the mother and child are bathed, and the head of the family names the child, and food and sweets are distributed to the relations. This is all done when the child is a boy; when it is a girl much less fuss is made.

The boys are circumcised up to the age of eight years by the *nái*. *Gur* and sweets are distributed, and the *nái* is paid from one rupee to ten for performing the operation.

Customs connected with betrothal and marriage.

Except in Attock, the customs connected with betrothal are as follows:—

When the parents of the children arrange a marriage, they appoint a date upon which the boy's father provides some 10 or 12 sérs of *gur*, Rs. 4 or 5 in cash, clothes for the girl and jewels according to their station, and a clove; these things are placed on the head of the *nái* or barber, and sent to the girl's house.

The girl's father or guardian takes the *gur* inside, and the *nái* takes care of the rest. That night the girl's father gives a feast to the boy's father and others, and next morning the girl's relations assemble and feast the guests, and place the *gur* sent by the boy's father before all the relatives of the girl; and the other things,—the jewels, clothes, clove, &c.,— taken charge of by the *nái* are placed in a *thál* or open vessel, and placed before the girl's relatives.

Chapter III, C.

Social Life.

Customs connected with betrothal and marriage.

In the Pindigheb tahsíl among certain classes from Rs. 60 to Rs. 100 in cash is also placed in the *thál*. The Mullán is present at this time. In accordance with the *Shara Muhammadi* the promise of marriage or *Shara Jawáb* is repeated three times by the girl and boy themselves if they are at full age, by their guardians for them if they are not.

The *gur* is then divided amongst all those present, and the other articles are taken by the girl's relatives, and one rupee is given to the Mullán and annas six to the *nái* or barber, and the boy's father and relatives take leave, receiving from the girl's relatives one rupee in cash, a *pagri*, some two sérs of *gur*; and the clove brought by them colored with *kesar* or saffron is at the same time returned by the girl's father to the boy's father. Occasionally, too, *pagris* are given to some of those accompanying the boy's father. The girl's father then feeds his own relatives and dismisses them. The girl's female relatives sing songs of rejoicing at this time.

In Attock the custom is somewhat different. The boy's father goes to the girl's village in the afternoon and sits at a *hujra*, with a musician with him, who, however, is kept out of sight: then the girl's father prepares food and feeds the boy's father and those with him; this meal is known as *khora*. After this they sit together on a mat or carpet, and the *nái*, on behalf of the girl's family, places sugar in a *thál* before them. The boy's relatives then place jewels and money in this vessel. The *nái* of the girl's family has been previously instructed as to how much is to be put into the vessel, and until this amount has been put in, the *nái* continues to ask for more. When the amount is complete, the *nái* takes up the vessel and places it before the girl's relatives, who sit apart; the girl's father then takes out as much as pleases him, and returns the *thál* to the boy's father and relatives.

Then all the girl's relatives come and join the boy's relatives, and all sit together, and the *nái* then brings a cup of *sharbat* and hands it to the boy's father or the head of his family with a civil speech; and the musicians who accompanied the boy's father, and who have been kept at the back-ground till now, strike up, and all the women of the girl's family throw color over the boy's relatives, and *sharbat* is handed to all. The Mullán is then called, and the betrothal is formally entered into, and each party then goes off to its own house, and *gur* is distributed to the girl's relatives, and money to the *Kamíns*.

On the third day after this, the boy's sisters, with a male and female relative, take vegetables, *ság*, rice and milk, and bring it to the girl's house. This the girl's relatives take, keep their guests one night, and next morning dismiss them with

Chapter III, C.

Social Life.

Customs connected with betrothal and marriage.

a present of *bhochhan* or shawl, or some cash ; this is called *milni* or *meli*. After this, if the girl's household agree, the boy's female relatives pay a visit to the girl's, taking the boy with them, and clothes, consisting of a *bhochhan* or shawl, is given to each of the female relatives accompanying the boy. They remain one night and go back, the boy remaining for some days. He is then dismissed with some clothes and a ring, accompanied by the girl's female relatives, who also each receive a *bhochhan* from the boy's father or guardian. This is known as "*pair-gala.*" After this, up to the time of the wedding at each I'd, presents are made to the girl's family by the boy's family of jewels, clothes, *gur*, rice and so on.

Betrothal in this district usually takes place, for the boy between the ages of 5 and 15, and for the girl before her twelfth year.

After an interval, the boy's friends proceed to discuss a date for the marriage with the girl's friends, and similar ceremonies and courtesies are gone through again ; colored threads are also presented ; and when the date has been fixed, a knot is tied on this thread for each day remaining, sometimes by the Mullán, sometimes by the Brahman, although the parties are Musalmáns ; this is known as *gandh*. Among the Patháns of Pindigheb and Attock, an estimate is made of the cost of the wedding, and this is paid by the boy's family to the girl's, in the shape of rice, *ghí*, goats, &c.

After fixing the date, the parents of both parties despatch small presents of *gur*, &c., to their more distant relatives and friends by the hands of the *nái*, who receives small presents of cash, two annas or four annas, or of grain. Fifteen days before the wedding, the women of the family come together and sing, which they do nightly thereafter until the wedding day. Seven days, or in some cases four days, before the wedding, except among the Patháns, *mayán*, a sort of biscuit, made of *ata* and *gur* cooked in oil, is distributed ; twenty-five of these are placed before the bride, and the rest are kept in reserve. When the bridegroom comes, two of these are given to each of the special intimates, and the rest are then divided amongst the guests. This custom is not universal. At the same time that these cakes are prepared, the *gána* is tied round the bridegroom's right wrist. This is a black string of wool with an iron ring with some *sarson*, &c., tied on to it. This is known as *binda*. The custom of *binda* follows that of *mayán*.

The day before the wedding, or, if the bridegroom lives near the bride, on the morning of the wedding, the women of the bridegroom's family go with him about 4 P.M. to fill their *gharah* with water, taking musicians with them singing as they go ; they fill one *gharah* and a small vessel with water and return to the house, and placing the bridegroom

Chapter III. C.

Social Life.

Customs connected with betrothal and marriage.

on the *chauki,* or low stool, they mix oil, flour, turmeric (*haldi*), &c., with curds, and therewith they wash the boy's head. Each woman dips her finger five times in the mixture and places it on the lad's head; then the *nái* shampoos and bathes him, and the women throw small sums into the vessel for the *nái* and musicians, who divide it. After bathing him, the *nái* places water in the bridegroom's hand, who scatters it to the four cardinal points, said to be indicative of a desire to include all in happiness similar to his own; then some embers are placed in a small earthenware cup, and some *harmal* seeds are thrown into them, which emit an odour: this is placed before the boy to avert the evil eye; the boy then kicks this over and gets up off his chair, and, putting on a black blanket, goes and sits with his friends and eats confectionery with them. Then the women of the family color the bride and bridegroom's feet and hands with cochineal (*mehndi*), and their own hands also. The order of these ceremonies is sometimes altered. The bridegroom's friends assemble a day or two before the wedding and are fed by his family; then, when the bridegroom is ready to start for the bride's house, a wreath is tied round his forehead, of tinsel and flowers, and he is dressed in his best, and the *nái* gets his old clothes. The bridegroom is then addressed as Mahárája, and is made much of, and clothes are distributed also to near relatives, who then wear them, and these in their turn make presents to the bridegroom and his family in cash of sums corresponding to their station in life, and small money presents are made to the *kamíns.*

The bridegroom then mounts his horse, salutes his near female relatives, each of whom gives him some coin, and his sister offers grain to his horse, and holds his halter, and he makes her a present, and the marriage procession then starts for the bride's house. Any shrine passed in the way is saluted and an offering made.

The girl is treated much in the same way up to the day of the wedding, and is then placed in retirement (*parda*), and other girls of her own age assemble round her. When the bridegroom's procession arrives, *náza-bázi*, &c., goes on in front of the house. Then the women of the bride's house turn out and throw Persian lilac seeds at the bridegroom's party and abuse them; the bridegroom's party then presents *gur* to them, and the whole party adjourn to some large building arranged for the purpose, and the *nái* of the bride's family gives a cup of milk to the bridegroom, who gives him two annas. Then the potter brings some *sharbat* and gives it to the bridegroom and guests, and he gets two annas. Then one rupee is sent to the girl's house; and then the bride's family feast the guests who accompany the bridegroom, then the guests of their own connexion, and then *fakírs*, beggars, &c.

Chapter III, C.

Social Life.

Customs connected with betrothal and marriage.

Then at night the women take the bridegroom to a place by himself, where lights are set out, and sing obscene songs. Later the women take the boy out with them and perambulate the village singing similar songs. In the morning the boy is brought to the house of the girl's father, and the carpenter knocks in five pegs into the door, which the bridegroom takes out, giving the *tarkhán* a small money present of from one to six annas. Then the bride and bridegroom are bathed and dressed.

After that, the friends of both parties assemble in a suitable place, and the marriage contract, or *nikáh,* is performed by the Mullán. The girl's friends answer for her, and the bridegroom answers for himself, and the ceremony is witnessed by four witnesses and the dower fixed. The Mullán gets from one rupee four annas to five rupees for performing the ceremony. Then the bridegroom is taken into the bride's house, where he seats the bride on a bed, and presents are made to the bride at this time, and presents are given by the bridegroom to the *kamíns* of the bride's house, and the bride is then placed in a litter and sent off with her husband.

In Chach the expenses of the wedding are all borne by the bridegroom's family, and not by that of the bride.

When the bride reaches her husband's door, the litter is placed on the ground in front of it, and the females of the family abuse her, and the bridegroom's mother, after moving the water, she has brought, round the bride's head three times, tries to drink it, which the bridegroom does not permit her to do; the litter is then taken into the house, and the *nái's* wife remains with the girl.

In the morning the *kahárs* and *kamíns,* who come for the litter, get presents and are dismissed. In the afternoon the threads on the boy's and girl's wrists are removed, each by the other.

This is a description of the marriage of an ordinary landholding Musalmán zamíndár in this district. There are slight differences observable in different parts of the district, most of which have, however, been noted.

Customs cnonected with death.

97. When any Musalmán dies, his relatives are summoned by the *nái* or other *kamín,* and the female relatives assemble and weep round the body. His male relatives in this district go themselves to dig his grave, and preparations are made for the funeral feasts.

If the deceased is a male, the Imám of the *masjid* bathes the body; if a female, the women of the family bathe and lay it out, and the shroud is prepared of white cotton cloth. Twenty-five yards are taken up in a man's grave clothes, which consist of a suit fitting to the body, and two long winding sheets.

Chapter III, C.

Social Life.

Customs connected with death.

When the grave is ready, the bed on which the body is lying is lifted by the near relatives and carried to the grave, those accompanying it repeating the *Kalma* as they go, having prepared themselves as for prayer. At some distance from the grave-yard the bed is set down with its head to the north and its feet to the south. The Mullán stands on the east side and turns his face towards Mecca, and the by-standers range themselves in three rows behind him. Prayers are then said, and charity is collected from Rs. 3 to Rs. 40 in cash, or grain from 4 to 20 maunds, with copies of the Qorán. The Qorán is first passed round from hand to hand, and then the money, grain and copies of the sacred book are distributed. The charity thus collected is known as the "*askát.*" It is divided into three shares; one share goes to the *Imám* of the Masjid who leads the prayer, one share to the *kamíns* or village servants, and one share to the other Mulláns, Darweshes and the poor who may be present.

After this the body is taken to the tomb, and lowered into it. The grave is always made north and south, and the head is placed north and the feet south, the face, as far as may be, being turned towards the Qibla and Mecca; the winding clothes are then loosened and the tomb is closed with stones and filled in with earth and gravel, made into a mound. One stone is set up at the head and a smaller one at the feet, and thorns are placed over the grave to keep off animals. The *imám* then stands at the west of the grave and exhorts the people that all must die, and then gives forth the call to prayer or *báng*.

Then the relatives and others who have come in are fed by the deceased's relatives. After four days charity is again dispensed, and for the next four Thursdays the Mulláns are fed. After forty days charity is dispensed, and thereafter one day in each year is fixed for a commemoration feast, to which the relatives bring contributions with them, and all the brotherhood; the Mullán and *imáms*, any strangers who may be present, or any mendicants who may ask for it, are fed, and as much as twenty maunds of flour and ten maunds of meat are sometimes consumed. These funeral feasts and expenses are nearly as great a strain upon the resources of the people as the expenses of their weddings.

Characters.

Colonel Cracroft's view of the character of the people of the district may be gathered from what has been already quoted from his Settlement Report in paragraph 67 :—

"Murder and crimes of violence are not nearly so common as they were, and 30 years of law and order have not been without their effect even on the Pathán and the Khattar; but the fondness for faction and proneness to bitter quarrels, handed down from previous generations, have only been very partially modified. The inhabitants of the western tracts—

Chapter III, C.

Social Life.

Characters.

the Patháns, Khattars, Jandál, Awáns, Johdrás, and Ghebás—however, deserve this description far more than the hillmen in the east.

"Speaking generally, the rural population of the district may be described as robust and energetic, of good physique and with many manly qualities. One thing strikes every officer who mingles much with them, and that is the heartiness of their enjoyment and the reality of their laughter, not only at the jokes of the *sáhib*, but at their own and those of their comrades. The hill people, especially the Sattís and Kethwáls, too, are often characterized by a certain frankness of their own. They will sit with one on the hillside and discuss all manner of subjects without a trace of *mauvaischonte*, and although many of the tribes are quarrelsome, vindictive and deceitful, there is always the feeling present that one is dealing with a race of *men*. That the character of these tribes will much improve under firm, steady and just rule, can hardly be doubted, but the district certainly requires firmness as much as any Cis-Indus district of the Punjab to keep it in good order."

The District Superintendent of Police in his report for 1885 says:—"The normal crimes of the district are murder, burglary with violence, and mischief by fire. To these may be added cattle poisoning, especially in Chhachh. In 1835 there were thirty murders in the district. In 1893 there were 56."

Distribution of the population according to language.

Out of a total population of 887,194 not less than 835,924, or 94 per cent., speak Panjábi; about 20,000 are returned as speaking Pashtu and 19,500 Urdu. Pashtu is spoken in the Makhad iláka of the Pindigheb tahsil, lying alongside the Indus between Kálabágh and Khushálgarh, and in the northern portion of the Attock tahsil, in what is called the Chhachh iláka. The inhabitants of the Makhad iláka are Sagri Patháns; of the Chhachh iláka, a miscellaneous body allied to the Yusafzai Patháns of the Pesháwar district. There are several dialects of Panjábi spoken in this district. The *boli* of the residents of the Murree hills is very different from that of the Pothowár plain below in the Ráwalpindi, Kahuta and Gujar Khan tahsils. In Fatehjang and Pindigheb a third dialect is spoken, resembling more the language spoken by the residents of the hills round Sakesar and the Thal beyond, which is again not very different from the Mooltan language. The Pothowár dialect is allied to the Panjábi of the Northern Punjab; that of Gheb to the Punjábi of the South-west Punjab. The Urdu speaking inhabitants of the district consist of the better educated classes, and of temporary residents whose homes are down country. It takes a District Officer some time to understand all the various *patois* spoken in the district.

The following table shows, according to the census of 1891, the languages spoken by each 10,000 of the population.

Chapter III, C.

Social Life.

Distribution of the population according to language.

Further information on this subject will be found in the Census Report, Chapter IX and Table X :—

Language.	Proportion per 10,000 of population.
Hindustáni	220
Bagri	1
Dogri and Paharí	3
Kashmíri	16
Panjábí	9,422
Pashtu	236
All Indian languages	9,907
Non-Indian languages	93

Distribution of the population according to education.

On the subject of the educational attainments of the district, Mr. Steedman wrote in 1881 :—

"The population of this district appears to be remarkably illiterate. Of the male population only 8 in 100 can read and write or are at school. The great mass of the population is utterly uneducated. The females are worse than the men. About one woman in 300 has been or is being educated ; only 763 out of 371,225 can read and write. Grouped according to religions, the table below gives in percentages the results of the census :—

Religion.	Males.			Females.		
	Under instruction.	Not under instruction and able to read and write.	Not under instruction and unable to read and write.	Under instruction.	Not under instruction and able to read and write.	Not under instruction and unable to read and write.
Hindús	5	22	73	...	1	99
Sikhs	7	26	67	...	...	100
Jains, &c.	10	55	35	...	...	100
Muhammadans ...	2	2	96	...	...	100
Christians	9	72	19	27	41	32
Párzís	...	35	65	2	11	88

Distribution of the population according to education.

According to the census of 1891, 10 in every 100 of the male population can read and write or are at school, instead of 8 in 1881. Of women 1,650 out of 408,707 can read or write. The table below gives the percentages according to religion for the census of 1891. These figures show distinct improvement over those for 1881.

Religion.	Males.			Females.		
	Learning.	Literate.	Illiterate.	Learning.	Literate.	Illiterate.
Hindús	6	29	65	...	1	99
Sikhs	8	35	57	...	2	98
Jains	9	52	39	1	1	98
Muhammadans	1	3	96	...	...	100
Christians	7	87	6	27	52	21
Pársís	6	84	10	4	60	36

As was to be expected, the Muhammadan portion of the population, in other words, the agricultural class, is grossly ignorant. Only two persons in a hundred can read and write, and only one is learning. Jains appear to be given a better education than Sikhs, and Sikhs than Hindús. The district cannot be congratulated on the literary acquirements of its inhabitants.

Female education is at a very low ebb in the district, but has been lately making considerable progress. Female schools have been set on foot in the district, as in Jhelum lately, chiefly owing to the exertions of Báwa Khem Singh of Kallar.

The following table shows the number educated among every 10,000 of each sex according to the census returns of 1881 and 1891 :—

Education.		Rural population.		Total population.	
		1881.	1891.	1881.	1891.
Males	Under instruction ...	176	Detail not available.	198	195
	Can read and write ...	356		554	769
Females	Under instruction ...	5·8		3·9	18·9
	Can read and write ...	8·4		20·6	40·4

Chapter III, C.

Social Life.

Distribution of the population according to education.

Details.	Boys. 1881.	Boys. 1891.	Girls. 1881.	Girls. 1891.
European and Eurasians ...	87	264	142	325
Native Christians	...		...	
Hindús	1,339	2,399	209	55
Musalmáns	3,373	3,651	130	249
Sikhs	799	1,193	869	40
Others	3	44	...	4
Children of agriculturists* ...	2,721	7,551	...	673
" of non-agriculturists ...	2,880			

* Statistics of the number of girls who are the children of agriculturists or non-agriculturists have not been recorded.

Presses.

There are five presses in Ráwalpindi as follows :—

(1). The "Gulshan-i-Punjab." This was started by Buta Mal, a book-seller, in 1882. It is a lithographic press and is employed mostly in printing off books, notices, forms, &c.

(2). The "Egerton Press," which was started in 1880 by Naráin Dás who has since died, and has been succeeded by his younger brother Jiva Rám. It is a lithographic and English typographic press and is employed in printing notices, forms and newspapers. It issues the following papers :—

(i). The "Punjab Times," a small English advertising sheet, bi-weekly (every Wednesday and Saturday). Its circulation is said to be about 300 copies.

(ii). The "Tájul Akhbár," a small vernacular paper, every Saturday, circulation about 350 copies.

(iii). "Tiger and Sphinx," is issued monthly. It is a military paper and is edited by Military Officers. Its circulation amounts to about 1,300 copies.

(3). "The Victor Press." This was started in 1890. It is a lithographic and English typographic press. Printing is done both in English and vernacular. It is chiefly employed in printing notices, forms, &c. The proprietor is Lála Gobind Pershád.

(4). "The Frontier Exchange Press" is a lithographic and English typographic press. It was started by Mámunji in 1889, and is employed in printing notices, &c.

(5) The "Star Press" was started in 1883. It is an English typographic press, printing notices, forms, &c.

Chapter III, C.

Social Life.

Native Samájes.

Indigenous schools are noticed in Chapter VA.

There is a branch of the "Arya Samáj" in Ráwalpindi city, which meets every Sunday. It was established in September 1877. Its members regard the Vedas only as of great authority, and are more or less pure theists, and lay great stress on the learning of Sanskrit.

Since 1893, the "Arya Samáj" here, like the parent Samáj at Lahore, has been divided into two parties, one of which considers the use of meat objectionable and the other not. The members of both parties hold their meetings separately.

There is also a branch of the "Wachár Sabha" known as "Aluwália," which meets every Sunday. This was started in 1881, and has for its object the improvement of morals and extension of knowledge.

The "Sajjan Sabha" is partly a charitable, partly a religious society, founded in Ráwalpindi in November 1881, by Bhagat Jawála. Charity is disbursed at its head-quarters to all demanding it, for which purposes collections are made among its richer members. This is now well known in the city.

The "Guru Sikh Singh Sabha" was established in July 1883. This recognizes Guru Govind Singh as the founder of their religion. This meets every Sunday, and has for its object the conversion of other Hindús into Sikhs, and exaltation of the Sikh religion.

A number of immigrants from the neighbourhood of Bhera in the Shahpur district, have settled in the Ráwalpindi city, and have formed a society among themselves known as the "Sukhdait Sabha Bharochia." This was established in 1883, and is a kind of mutual improvement society. This prints a report of the doings of its members and of the society every three months.

The Anjaman-i-Islámia, Ráwalpindi and Murree. This was established in 1893, and is partly a charitable and partly a religious society. The Anjáman meets for the disposal of business, usually once a quarter, or oftener if the state of the business so reqiures.

Poverty and wealth of the people

The question of the wealth and poverty of the people is far too large a one to be discussed in a single paragraph.

All that need be said here is, that the district has made enormous strides in prosperity since annexation, and that in general the zamíndárs of the district, though not rich, are well-to-do in their station, and the tract is not over-burdened with debt. The artizans of the towns are poor, as these are in most towns. Those in the villages depend almost entirely on the harvest, as they are usually paid in kind.

Chapter III, D.

Tribes and Castes.

Poverty and wealth of the people.

The license-tax and the income-tax have not affected any large proportion of the inhabitants, but the statistics of income-tax are given below for the five years ending 1893 :—

Parts.	Assessment.	1889.	1890.	1891.	1892.	1893.
I.	Number taxed ...	80	80	92	89	90
	Amount of tax ...	3,573	3,513	3,808	3,496	3,712
II.	Number taxed ...	1	1	1	2	1
	Amount of tax ...	2,188	2,187	2,898	3,083	42
III.	Number taxed ...	...	...	...	...	...
	Amount of tax ...	...	...	...	...	...
IV.	Number taxed ...	1,422	1,614	1,532	1,417	1,478
	Amount of tax ...	30,587	36,941	33,070	31,879	33,112
Total	Number taxed ...	1,503	1,695	1,625	1,508	1,569
	Amount of tax ...	36,348	42,641	39,776	38,458	36,866

NOTE :—These figures are taken from columns 9 and 10 of the Income-tax Administration Report.

The figures are for financial year and not for agricultural year.

Table No. XXXIV gives statistics for the license tax for each year since its imposition.

SECTION D.—TRIBES AND CASTES.

Statistics and local distribution of tribes and castes.

The principal tribes of the district may be classed as follows :—

Caste or tribe.	Number.	Caste or tribe.	Number.
Awán	129,812		
Arora	13,520	Satti	9,444
Biloch, &c.	737	Kethwál	1,834
Bhatti	31,432	Dhaniál	8,327
Pathán	39,151	Sayad	21,427
Jat	23,863	Shekh	23,157
Janjua	13,363	Gujar	35,854
Chohán	6,844	Gakhar	7,714
Rájpút	142,864	Moghal	33,103
Dhúnd	18,278	Máli	48,324

Chapter III, D.
Tribes and Castes
Statistics and local distribution of tribes and castes.

The chief social distinctions observed are those of Sahú and zamíndár. The use of the term Sahu is entirely dependent on the tribe; the poorest coolie belonging to certain tribes would be recognized as a Sahu; the richest zamíndár not belonging to one of these could not call himself so, and would not attempt to. The origin of the term is not very clear. It has been explained as derived from the word "asl," and that "Sahu" means a man of an asl khándan, but the derivation is given for what it is worth only. The term is much more commonly used in the eastern than in the western portions of the district. The Gakhars and Janjuás are pre-eminently Sahu, and all the tribes claiming to be converted Rájpúts call themselves so.

Dhúnds, Dhaniáls, Kethwáls and Sattís, all hill tribes, also claim to be Sahús.

The zamíndár almost always cultivates his own land; the Sahu often does not, never if he can help it, but the great majority are now obliged to do so by their circumstances. The term means, as nearly as possible, of "gentle-blood."

To take the tribes in detail:—

The Awáns.

The history of the Awán tribe has been already given in the Settlement Reports of the Shahpur and Jhelum districts, paragraph 73, page 36, and in Griffin's Punjab Chiefs, pages 521, 561, 563, 570, and 571. They are numerically very important in this district, and are to be found in every tahsíl, but are strongest in tahsíl Pindigheb, in the north-east, round Jand, and in the Jandal iláka. The Awáns of that tract belong chiefly to the Kutbshahi Division. Awáns, as a rule, will not give their daughters in marriage to any but Awáns.

The Golrás, who own a number of villages in the Ráwalpindi tahsíl, north-east of Ráwalpindi, including the well-known village of Golra, are Awáns. They do not bear a good character even now, and Colonel Cracroft in his report speaks of them thus:—

"They levied black mail on the road south of the Márgalla, and are one of the most marauding tribes in the district." They are not nearly as industrious as the other branches of the tribe.

The Awáns in general are good and hard-working cultivators, and their villages are usually prosperous and well-to-do. Awáns have been recorded as proprietors of 32 villages in tahsíl Pindigheb, of 14 in tahsíl Attock, 42 in tahsíl Gujar Khan; or 88 in all. The principal branches of the Awáns found in this district are Kutbsháhi, Bugdiál, Chechi, Sadkál, Saidán, Koreshi.

The Khattars claim a common origin with the Awáns, but the Awáns repudiate the connexion. The Awáns occupy a high, but not the highest place in the social scale among the tribes of the district. The principal men of the Awán tribe in 1887 were as follows :—Chaudhri Muhammad Ali of Chúhr Harpál, Mawáz Khan of Mári Kanjúr, Lál Khan of Kot Chajji.

Biloch.

The Biloch element is unimportant in the district, and does not require discussion.

Bhattís.

The Bhattìs are found in the Gujar Khan tahsíl. They claim to be, and are generally, acknowledged as Rájpúts, but they do not occupy a high position, but are good cultivators. Bháttís own nine villages in tahsil Ráwalpindi. In tahsíl Gujar Khan, where they own many more, they are included with other Rájpúts.

Patháns.

There are two Pathán settlements; one in the north-west corner of the district at and round Makhad in the Pindigheb tahsíl, is of Sagri Patháns, a branch of the Bangash Khel, allied to the Khattaks; the other is in the Attock tahsíl, chiefly in the Chhachh iláka, allied to those of Yusafzai, on the opposite side of the Indus in the Pesháwar district. The country lying between these two settlements of Patháns on the banks of the Indus is occupied by Khattars and Kutbsháhi Awáns. Colonel Cracroft believed that these Patháns came in with Mahmúd of Ghazni, at which time the Chhachh plain was being slowly reclaimed from the river Indus. The word Chhachh in fact is said to be derived from Chhechh, a Pukktoo word, meaning "island" or "swamp." The Patháns of Chhachh and Burhán, however, now appear to be a mixed tribe. They are generally good cultivators; they do not differ much from their brethren across the Indus, and have no subdivisions worth recording.

The chief man of the Sagri Patháns was Ghulám Muhammad Khan, always known as the Khan of Makhad. He was a man of considerable influence and of strong character. He died in 1887 and was succeeded by his son Fakír Muhammad Khan who also died in 1890, leaving an only son, named Sher Muhammad Khan, who was born on 1st January 1877, and is now a ward of the Court. Fakír Muhammad Khan did not bear the same high character which his father did. He was at bitter feud with the Paráchás of the town of Makhad.

Among the Attock Patháns may be mentioned Mír Alam Khan, of Ghúrghashti, who received a *zamindári inam* of Rs. 150, died in May 1892, and was succeeded by his grandson Najab Khan, Muzaffar Khan, of Malk Mala, Amír Khan, of Waisa, and Akbar Khan, of Burhán. Ali Akbar, of Yásín, is also a prominent man, but his character is not very good, and he is litigious and deceitful. The subdivisions of Patháns,

Chapter III, D.

Tribes and Castes.

Patháns.

according to the census of 1891 are shown in the following table :—

Name.	Number.	Name.	Number.
Pathán Afrídi ...	176	Orakzai	43
Bábar	115	Safi	8
Bungash	95	Shinwári	63
Daudzai	59	Shiráni	88
Dotanni	16	Suri	13
Durráni	1,030	Tarklani...	2
Gandapur	4	Turín	502
Ghilzai	373	Turi	8
Gigiáni	2	Utmankhel	72
Isot	2	Vazir	14
Jaji	4	Warding...	434
Kakar	574	Yusafzai...	1,780
Khalìl	22	Dilazak	1,324
Khattak	428	Gadun	139
Khugiáni	7	Kheshgi	14
Loddi	1,405	Shilmáni...	9
Mishwáni	47	Swáti	228
Momand	512	Urmur	6
Mullagori	17	Miscellaneous	28,586
Musakhel	599		
Niázi	331	Total Patháns ...	39,151

Patháns have been recorded as owners of 7 villages in Pindigheb, and of 48 villages in tahsíl Attock. Ghazan Khan, a Pathán, well known for his loyalty, and who did good service in connexion with the Patna-Sitára plot, was recorded as proprietor of a fine estate in tahsíl Kahuta, granted to him in reward for his services. He has since died and been succeeded by his son, Ibráhím Khan.

NOTE.—Mír Alam Khan, of Ghúrghashti, died in May 1892 and was succeeded by his grandson, Najab Khan. Asaf Khan, of Malk Mula, died in May 1891, and was succeeded by his son, Muffazar Khan.

Paráchás.

The principal settlements of Paráchás are at Makhad and Attock, both on the Indus. They are a race of traders, whose transactions extend to Turkistán and the Khánates. They are converted Hindús, and seem to be much the same as Khojás. They have no peculiar customs and no subdivisions worth mentioning. The settlement at Attock is not flourishing, owing to the diversion of trade by the construcsion of the Attock bridge. They have no men of any note.

Jats.

The Jats in this district are strongest in tahsíl Gujar Khan, of the total area of which they cultivate nearly a third. They are also found in the Báwalpindi and Kahuta tahsíls.

The Jats of this district may be roughly described as the low caste agriculturists, who have not the courage, or who do not care to claim a Rájpút ancestry. It is not very clear when they came into this district, or whence; though it is certain that they are all converted Hindús, and must have

Chapter III, D.

Tribes and Castes

Jats.

come originally from the east, if they are not aboriginal tribes or their descendants. It need hardly be said that, physically and in appearance, no difference can be discerned between the ordinary Rájpút and the ordinary Jat. Probably the zamíndárs mentioned in paragraph 324 of the Ráwalpindi Settlement Report include the tribes that are now returned as Jats, though other tribes that have now claimed to be Rájpúts are also included. The Settlement Officer's remarks in that paragraph were probably true twenty-five years ago, but now every agriculturist could give his particular tribe. The Jats are excellent cultivators. Malliárs take the first place, and after them come the Jats. There are no subdivisions of sufficient importance to be shown separately. In social position the Jat is at the bottom of the agriculturists' scale.

Jats have been recorded as proprietors in 26 villages in tahsíl Gujar Khan. They, however, own much land in villages in which they are not the principal proprietors. The following have been included as Jats in this district, Ahír Hún, Bains, Lulhál, Bagwál, Kamiál, Jatál.

Janjúas.

The Janjuás rank next to the Gakhars in this district in the social scale. There are not many families of this tribe in the district. The principal Janjua settlements are at Kahuta and in some villages near the extremity of the Khairi-Murat range. There are many more in the Jhelum district; and the history of the tribe will be found in the Jhelum Settlement Report, Part I, Section I, paragraph 47, and in Griffin's Punjab Chiefs, pages 602—606. They are very proud of their ancestry, make good soldiers, but bad agriculturists. They are usually addressed as "Rája," and stand very high in social rank. Their widows do not re-marry, and they only give their daughters to Janjuás or Saiads. There are no subdivisions which call for special mention. The Janjuás are a Rájpút tribe, and traces of Hindu origin are to be seen in some of their marriage customs. According to popular legend, the Janjuás, who are first mentioned by Báber, once held the whole of the Pothowár country, until driven out by the Gakhars. They are mentioned by Báber as having held the country between Bhera and Niláb, the cultivators being Jats and Gujars.

Alla Ditta Khan, Dulál, a man of good character and of considerable influence; and Ali Mardán Khan and his nephew Burhán Alia, son of Bákar Khan, who was murdered in 1882, of Mator, are the heads of the principal Janjua families of the district.

Chohána.

Choháns only own four villages in the district, and do not require special mention here.

Rájpúts.

A large number of the tribes of the district claim to be of Rájpút origin, but it is not always quite clear which are Rájpúts and which Jats.

Chapter III, D.

Tribes and Castes.

Rájpúts.

The following table, however, gives the subdivisions as accepted for the purposes of the census of 1891; but allowance for errors must be made as regards the figures, as noted in the Census Report. The principal Rájpút tribes will now be discussed separately:—

Subdivisions of Rájpúts.

Name.	Number.	Name.	Number.
		Kaloch	2
Atrás	89	Khetwál...	1,834
Bagri	1	Khoja	12
Bhakrál	8,761	Minhás	5,224
Bhatti	31,432	Manj	8,965
Chandel	4	Mekán	8
Cháubán	6,844	Náru	684
Chhib	512	Pathánia	3
Dhaniál	8,327	Pathiál	20
Dhodi	163	Punwar	3,102
Dudwál	5	Ragbansi	15
Gaura	52	Ránjha	236
Ghorewália	7	Rathor	38
Golera	14	Salabria	133
Goudal	819	Satti	9,444
Jadu	13	Siál	440
Janjua	13,366	Tiwána	6
Jaswál	4	Tunwár	84
Joia	2	Miscellaneous	39,962
Kaniál	2,236	Total Rájpúts	1,42,864
Katil	1		

Johdrás.

The Maliks of Pindigheb now enjoy *chahárams* in 26 villages, amounting to Rs. 2,701, and other similar grants amounting to Rs. 800, and have besides a *jágir* in perpetuity of the village of Notbeh amounting to Rs. 844. They have a preponderating influence in Pindigheb, but the uncle, Aulia Khan, and nephew, Nawáb Khan, are not on good terms, and much quarrelling and litigation takes place between them. Since this was written Nawáb Khan has died.

Their influence in the tahsíl is so great that native officials who do not please them are likely to find themselves very uncomfortable.

The four principal branches of the family are those settled at Pindigheb. There are Maliks of Pindigheb who are the heads of the family; the family of Dandi and Langriál, that of Kamliál and that of Khunda. They are a strong, high-spirited race, much given to hawking and field sports of all kinds; *neza-bázi* being much practised among them and the Maliks especially, and Itbár Khan and Jahán Khan of Khunda are great horse-breeders, and are seldom without several good animals. They are, however, very quarrelsome and litigious, and when their position allows it, tyrannical and overbearing. The relations between Johdra proprietors and their cultivating tenants are generally very much strained.

Chapter III, D.

Tribes and Castes.

Johdrás.

Aulia Khan, of Pindigheb, is a man of strong character, but quarrelsome and overbearing. Itbár Khan, of Khunda, who succeeded his uncle Abdulla Khan, a man held in very high estimation, has produced very different impressions on different officers with whom he has come in contact. Suffice it to say that he has in no degree succeeded to the reputation, although he has the position of his uncle. Jahán Khan, another member of the same family, also of Khunda, bears a very high character. Allayár Khan, of Kamliál, is not a man of much mark. The Khunda Johdrás are still, as in Colonel Cracroft's time, the best specimens of the Johdra race. The Johdra tribe has been recorded as owning 61 villages in tahsíl Pindigheb.

Ghebás.

The Ghebás inhabit the western portion of the Fatehjang tahsíl, and are thus near neighbours of the Johdrás, with whom they alternately intermarried and fought; the latter pastime being the one most frequently indulged in. The marriage of Mallik Aulia Khan with the daughter of Sirdár Fatteh Khan, of Kot, the head of the Ghebás, some 25 years ago, coupled with the separation of the Fatehjang tahsíl from that of Pindigheb, has done much, however, to close the bitter blood feud which previously existed between the two tribes. The Ghebás belong to the Tiwána family, and an account of them is to be found at page 535, *et seq* of Griffin's Punjab Chiefs.

They very much resemble the Johdrás, and are perhaps even fiercer and more prone to quarrels. Not only had they bitter feuds, with both Johdrás and Alpiáls, but some of the principal Gheba families have even more determined blood feuds among themselves.

Sirdár Fatteh Khan, of Kot, who died in February 1894, was the chief of the Ghebás. He had magisterial powers for a long time and ruled the country round Kot with a rod of iron, his position as chief of the Ghebás, coupled with the magisterial powers granted to him, gave him enormous influence in his own immediate neighbourhood. He was a man of very strong character, had been loyal to the British Government in trying times, and lived very much at his own home. He had no sons and was allowed by Government to adopt his nephew. He was a great horse-breeder, and always had a large number of horses in his stable, and a great many sowárs, trained to carry lance and sword in his employ. His nephew and heir Ghulám Muhammad Khan having predeceased him, Sirdár Fatteh Khan has been succeeded by his grandson Muhammad Ali Khan, son of Ghulám Muhammad Khan.

Colonel Cracroft mentions that Budha Khan, of Mallál, was an opponent of Sirdár Fatteh Khan's. This feud has not died out, and the Mallál family, now headed by Fatteh Khan, Mallál, a man of good repute, are still at enmity with the Sirdár.

Chapter III, D.
—
Tribes and Castes.
Ghebás.

Budha Khan, Mallál, was concerned in the murder of Sirdár Fatteh Khan's Kot, father at Pahag, in return for which Sirdar Fatteh Khan annihilated the family of Budha Khan, leaving only Budha Khan and his grandnephew to represent them.

The murder of Muhammad Khan, Fatteh Khan's father, was in retaliation for the still older murder of Ghulám Muhammad Khan, chief of Pindigheb, slain by Muhammad Khan, so that the quarrel is "a very pretty one as it stands."

Colonel Cracroft's description of the affair is as follows:—

"The tract was again given to Sirdár Atar Singh, Kalawála, who this time was determined to get rid of one of the most troublesome of the subjects of the Maharája. He invited Ráe Muhammad Khan, loaded him with presents and honors, and immediately left for Peshávar. On his return six months after, he invited the Ráe to the Fort of Pahág, situated about a mile from his hereditary seat, Kot. With the recollection of his former reception fresh in his memory, Ráe Muhammad Khan would not listen to the advice of his retainers and friends to take an escort, but went to the Sirdár with only a couple of followers. Scarcely had he set foot inside the fort, when he was attacked by Budha Khan, Mallál and others, and cut down. His son lived to avenge this treacherous murder by the wholesale slaughter of Buddha Khan's family, leaving only the latter and a young nephew, who are still alive, and are, as may be supposed, the bitter enemies of the Sirdár."

They cannot now openly attack each other, but it is very doubtful that they like each other any the better for that. Sirdár Fatteh Khan is, however, now by far the most important and influential of the two. Other prominent members of the clan are Nawáb Khan, son of Mihr Khan, of Dhurnál, and Aulia Khan, son of Jahán Khan, of Shahr Ráe Sadulla.

The Gheba tribe has been recorded as owning 50 villages in tahsíl Fatehjang.

Alpiáls.

The Alpiáls inhabit the country on the banks of the Soán in the southern portion of the Fatehjang tahsíl. They came to this district about the same time as the other Rájpút tribes, and seem to have wandered through the country now contained in the Khusháb and Talagang tahsíls before finally settling down in their present home. There are still traces of their Hindu origin in their marriage ceremonies, as is the case with many of the Musalmán Rájpúts of this district. They are a bold, lawless set of men, of fine physique and much given to violent crime, and withal are good cultivators. The principal family of Alpiáls is that of the Chaudhrís of Chakri. Chaudhri Ahmad Khan, son of Chaudhri Sher Khan, a quiet unassuming man of good character, has

Chapter III. D.

Tribes and Castes.

Alpiáls.

succeeded to the principal honors of the family, but Nádar Khan, his relative, a typical Alpiál, of strong passions and violent temper, is probably the more influential of the two.

The Alpiáls own five villages in tahsíl Fatehjang.

Dhúnds.

The Dhúnds are a hill tribe of Rájpút origin, like the Sattís, Kethwáls and Dhaniáls. They hold the north-western portion of the Murree hills, and also a portion of the Hazára district. Sir Lepel Griffin considers it doubtful whether they are of Hindu origin, or whether they emigrated from Hazára. They themselves claim to descend from Abbás, the paternal uncle of the prophet, but they also claim to be of Rájpút origin. An account of the tribe is given at page 593 of Griffin's Punjab Chiefs.

These hill tribes, whether located in the Murree and Hazára hills, the hills south of the Pír Panjál in Ráwalpindi and towards Bunher, whether Hindu or Muhammadan, seem to have a common origin. The Dhúnds are of fair complexion though not of very fine physique, but like all highlanders can undergo much fatigue in their own hills. They have much pride of race, but are rather squalid in appearance; the rank and file are poor, holding little land, and depending much on their flocks and herds for a livelihood. All the hill tribes have a great dislike to leaving their hills even for a short time, especially in the hot weather, and they are unable to sustain the heat of the plains at such seasons. Almost all have a winter and a summer residence, going up with their cattle as high as they can manage during the hot months, returning to the valleys for the cold weather. They stand high on the social scale, being classed as Sahús. The Dhúnds do not bear the best character among the hill tribes, and are generally accounted rather deceitful and untrustworthy.

Their principal men are Mansabdar Khán, of Phulgirán, formerly a Tahsíldár and now a Sub-Registrar of Kahuta. *Dádan Khan, a very respectable lambardár of Dewal, and Samandar Khan of Sihanna. Except Mansabdár Khan, however, they are not any of them men of any means of much prominence, and tribal feeling among the Dhúnds is not very strong and does not cause them to have much respect for their chiefs. In fact they have a very strong feeling among them that "one Dhúnd is quite as good as another." The Dhúnds have been recorded as owning 42 villages in tahsíl Murree and two in tahsíl Ráwalpindi.

Jasgáms.

The Jasgáms are a smaller hill tribe inhabiting the small valley north-east of Kahuta. They very much resemble the Dhúnds in character and physique, and claim kindred with them.

They own sixteen villages in all.

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* NOTE.—Dádan Khan has very recently been murdered.

Chapter III, D.

Tribes and Castes.

Sattis.

The Sattís are the largest and most important of the hill tribes. They occupy the hills in the Murree tahsíl, south of those occupied by the Dhúnds, and also the hills, including the great Narrar mountain in the north-west corner of the Kahuta tahsíl.

They are probably of the same descent as the Dhúnds, who pretend to look down on them, and in physique and general characteristics are similar to them, but they are distinctly of a superior class. They make excellent soldiers, and in some regiments are now much sought after as recruits. The Dhúnd's theory of the origin of the Sattis is that their progenitor was the illegitimate son of one Kalu Rái, an ancestor of the Dhúnds, by a slave girl, that he was born at the foot of the Narrar mountain and abandoned by his parents who had lost their way, and was found three days afterwards by a fabulous Brahman who called him *sat* (or penance), whence Satti.

The Sattís absolutely repudiate this geneology, and they are generally accepted as Sahús, and of the same social status as the other Rájpút hill tribes, and in sincerity and general character they are distinctly the superior of the Dhúnds, who are deceitful and ill-conditioned. The principal men of the Satti tribe are in the Murree tahsíl, Panid Khan, son of Búra Khan, of Chojána, who was held to have shown loyalty with his tribe in the troubles of 1857, when the Dhúnds attacked Murree; and in Kahuta, Kurbán Ali Khan, grandson of Zabardast Khan, who is now a Subedár in one of the regiments of the Frontier Force, and Jaháudad Khan, his uncle, both of Kamra. Tribal feeling is much stronger among the Sattís than among the Dhúnds, and they hold together and look up to their headmen more.

Sattís have been recorded as owning seventeen villages in tahsíl Murree and thirty in tahsíl Kahuta.

Kethwál.

The Kethwáls, who claim with considerable reason to be the oldest settlers of the four chief hill tribes, now only occupy the *iláka* of Charihan immediately west of the Satti country. They resemble the Sattís more than the Dhúnds. They have an old tradition to the effect that, at a time when they held the whole of the Murree hills, one of the women, named Abh, eloped with a man to the other side of the Jhelum. Nearly all the able-bodied men of the tribe went in pursuit. They came to a frozen lake which they mistook for hard ground, and settled down upon it for the night and lit their fires; this melted the ice, and they were all engulphed. In the meantime the Dhúnds came down upon their undefended homesteads, and destroyed what remained of the tribe. Hence this proverb of—

Abh loro—to
Sabh chhoro.

" Go in search of Abh and give up all."

Chapter III, D.

Tribes and Castes.

Kethwáls.

The Kethwáls bear a better character for uprightness and straightforwardness than the Dhúnds. Their principal men are, Báz Khan and Sirdár Khan; lambardárs of Charihan.

Kethwáls have been recorded as owning five villages in the Murree tahsíl, but of these one, Charihan, covers a very large area.

Dhaniáls.

The Dhaniáls inhabit the south-west corner of the Murree tahsíl, and a few adjoining villages in the Ráwalpindi tahsíl. Their physique is fine, generally superior to that of the other hill tribes, and they give many recruits to the army. They are, however, somewhat quarrelsome and turbulent. They are much of the same type as the Sattís and Kethwáls; but esteem themselves, with the Dhúnds, superior to either, an opinion in which they find few outsiders to agree. They have no very prominent chiefs, but Kásim Khan, of Cherah, and Namána Khan, of Karor, are among their most prominent men.

Dhaniáls own 12 villages in tahsíl Ráwalpindi, and 13 in tahsíl Murree.

Budháls.

The Budháls and Bhakráls are two large tribes chiefly found in Gujar Khan and Kahuta. They do not, in appearance, in moral qualities or otherwise, as far as the writer knows them, differ from the mass of agriculturists that cultivate the Pothowár plain. The claim of the Budháls to descent from the Prophet's son-in-law is utterly unfounded. They and the Bhakráls most probably came across the Jhelum from Jummoo territory into this district. They have no very certain traditions as to their origin. The marriage of widows is looked upon with some disfavor among them.

Garwáls.

The Garwáls claim to be a branch of the Janjuás, and descendants of Rája Mal; a brief note concerning them is given at paragraph 340 of Colonel Cracroft's Ráwalpindi Settlement Report. There is no reason for disbelieving the tradition. They are a fine sturdy race, decidedly superior to the ordinary Rájpúts. They dwell in the eastern half of the Kahuta tahsíl, in the hilly country called the Kahru *iláka* situate along the Jhelum, south of the Narrar hill. Socially they hold much the same position as other Janjuás. The remarriage of widows is disliked by them. Their chief men are Ali Mardán Khan and Burhán Ali Khan mentioned above as Janjuás.

Saiads.

The Saiads are much the same as the Saiads of other districts. Many of them cultivate their own land, but they are the worst possible agriculturists. They are, however, very influential with the Musalmán population and the tribes of the highest rank. The Gakhars and Janjuás are always ready to give their daughters in marriage to a Saiad. They are found in all parts of the district. The principal men among the Saiads of this district are:—Pír Lál Sháh of Dhullián, tahsíl Pindigheb, who is one of the most

Chapter III, D.

Tribes and Castes.

Saiads.

influential Saiads in the district. The disciples of the Pírs of Dhullián are to be found in many trans-Indus districts, and even in Cabul. The Pír of Ziárat Sháh, Rahmatulla, is also well known. Pír Ghulám Jáfir, son of Pír Chan of Makhad, a great rival of the Sagri family of Ghulám Muhammad Khan of Makhad, was another influential man. He died in January 1893, leaving a son who is a minor.

Mahdi Sháh, of Sang-Jáni, Honorary Magistrate of Ráwalpindi city, was a man who deserves mention as a loyal and useful native gentleman, who gave assistance to the district administration whenever opportunity offered. (He died in October 1887 and was succeeded by his son Amír Haidar Shah in the *inám*, *jágir* and *lambardári* and Honorary Magistrate). Pír Sadr Dín, of Rattá Hotar, is also an Honorary Magistrate and a well known Saiad. Mohsan Ali Sháh, of Jhang-Sayadán, though somewhat eccentric, is a thoroughly well disposed Saiad gentleman who is much thought of by the people.

Saiads have been recorded as owning 39 villages in tahsíl Ráwalpindi, 10 in Pindigheb, 8 in Attock, and 2 in Gujar Khan; in all 59.

Shekhs.

Shekhs only own six villages in this district, all in tahsíl Attock. The tribe has no importance here, and need not be discussed at length. A great many of the Shekhs of this district are in Government employ. They have one prominent man among them, Muhammad Alam, of Háji Sháh, near Attock, a useful zamíndár who bears a good character.

Khattars.

The Khattars of the district are an important tribe, and their numbers appear to have been underestimated at the last census.

Khattars always claim to be descended from the same stock as Awáns, *i.e.*, from Kutb Sháh, supposed to have come into India with Mahmúd of Ghazni, and probably some of them returned themselves as belonging to that tribe.

They claim to be descendants of Kutb Sháh's youngest son, who established himself at Nílab on the Indus, where the tribe maintained its position for many years. It was at last driven out in the 12th century by a Hindu tribe, but its chief Khattar Khan, returned with the army of Shahab-ud-dín, and recaptured Nílab, from which time the tribe took its name of Khattar from him and spread over the open country between the Indus and the Khairi-Múrat hills as far as Ráwalpindi, dispossessing Awáns and Gujars. This is the usual account given of their origin, it is not very clearly proved, but they do probably come from trans-Indus, although, as remarked by Colonel Cracroft, they have certain customs which seem to point to a Hindu origin. Their claim to be a branch of the Awáns is not admitted by the Awáns, who will not give their daughters to Khattars in marriage.

Chapter III, D.

Tribes and Castes.

Khattars.

The Khattar tribe now inhabits the country north and south of the Kála Chitta range, from the Indus up to the boundary of the Ráwalpindi tahsíl, from Usmán-Khattar on the north to the Khairi-Múrat range on the south. To the north their boundaries march with the Afgháns of Attock, to the south with Ghebás, Johdrás, Awáns and Alpiáls.

Their character, twenty-five years ago, is thus given in Colonel Cracroft's Report :—

"The Khattars enjoy an unenviable notoriety in regard to crime. The tract has always been one in which crime has flourished, they are bad agriculturists, extravagant in their habits, keep hawks and horses, and are often backward in paying their revenue. They generally collect the rents in kind."

Their character has toned down very much since then. They are not so addicted to deeds of violence, and are daily becoming more civilized. Socially the Khattars hold an intermediate place. They rank below Gakhars, Awáns, Janjuás, Johdrás, Ghebás and the higher classes of Rájpúts, but above the Jats or zamíndárs. They managed to keep on good terms with the Sikhs and enjoyed *jágir* and *chahāram* allowances from them. Their chief men at present are Nawáb Khan of Dhrek, an old man of diminutive stature, and grasping and oppressive character.

Fateh Khan, who displayed loyalty in 1857, and who was the old head of the clan, left two sons, to whom would have descended a valuable patrimony ; but they lost no time in dissipating the whole of it, and getting themselves hopelessly into debt by at once commencing a law suit about its partition. Of these the eldest Kále Khan was murdered by some of his tenants at Ráwalpindi in November 1893, and the younger, Khudadád Khan, died in September 1894.

Muhammad Hayát Khan, C.S.I., and the Wah family, are also Khattars.

Another important Khattar family is that of Gondal near Attock, now represented by Kázi Fateh Ahmad.

The Khattar tribe own 28 villages in tahsíl Fatehjang, 12 large villages in tahsíl Pindigheb, and 10 in Attock ; in all 50 villages.

Gujars.

The Gujars are numerous in the district, but do not require any prolonged description here.

There are very few Gujars in the Murree, Fatehjang and Pindigheb tahsíls. There are many Gujar villages in the northern portion of the Attock tahsíl, and a few in the Ráwalpindi, Kahuta and Gujar Khan tahsíls. The local tradition is that the Gujars of this district migrated from Gujrát in the time of Akbar. There are no subdivisions of the Gujars that deserve separate mention. They have no special customs. They stand low in the social scale, and occupy much the same

Chapter III, D.

Tribes and Castes.

Gujars.

position as Jats. They are excellent cultivators. Their principal men are Chaudhri Saiad Muhammad and Mír Alam Khan, of Musa, in tahsíl Attock. Ghulám Ali, of Palakhar, in Kahuta, was another man though of much mark. He died in 1893 and was succeeded by his son Fazl Iláhi, a minor. Hayát Khan, of Bhallar-Jogi, is also a well known Gujar who bears a high character.

Gujars are entered as proprietors of 17 villages in Ráwalpindi tahsíl, 31 in Attock, and 61 in Gujar Khan; in all of 109 villages.

Gakhars.

The Gakhars are by far the most interesting tribe and are essentially the gentlemen and aristocracy of the district. Their history has, as far as it concerns the general history of the district, been already given at page 47. As regards the claims of the Gakhars to have come into India from outside, and to be of other than Indian origin, one or two points are worthy of notice.

Old religious customs, obviously of Hindu origin, are still observed by the Gakhars, or were until within a very short period, such as customs at marriage of "*Láwa-pherna* and "*Khári par baithána*," and the Kázi and the Brahman are *both* present on such occasions. Further, it is curious that their headmen always call themselves "Rájás," and not by any other distinctively Musalmán title. The name Gakhar too, seems to partake more of a Hindu than of a Persian or Arabic form.

It seems very doubtful indeed from whence the Gakhars came originally; but it is quite clear that for some considerable period, wherever they came from, they ruled over more or less of the whole tract between the Jhelum and the Indus, and however much their power has at any time been broken, or however depressed or even desperate their circumstances might be, they never abandoned their high claims, and always remained an important factor in troubled times, up to the days of the Sikhs.

In connexion with their claim to be of Persian origin, it is to be noted that some of the Gakhars are Shias, notably the Pharwála family. The Gakhars still bear many traces of their high descent in their bearing, and in the estimation in which they are held throughout the district. Though almost all in poor circumstances, they are as proud as ever of their name, and are emphatically the gentlemen of the district. They make first rate soldiers, in the cavalry especially, and in general no recruits are more approved of than true Gakhars. They are not, however, good cultivators, and the higher their descent, the less inclined they are for hard work, whatever their circumstances may be.

Mr. Ibbetson, in his Census Report, puts down the number of Gakhars at about 31,881, of which he says about half are to be found in the Ráwalpindi district. In the course of the enquiries made at settlement it appeared that there were only

about 9,250 Gakhars in this district. The Census Report of 1891 gives the number to be 11,719. Possibly the cause of this difference is that given in paragraph 464 of the Census Report, *i.e.*, that many of them were returned belonging to other families as Moghal Kaiani, &c.; but, on the other hand, it is not likely that any true Gakhars, able to prove their descent, would claim to belong to any other clan. It is difficult to believe in the occurrence of such cases.

In this district there are six well known and important branches of Gakhars.

1. *Admál*—descended from Sultán Adam.

There are six chief families of this branch, *i.e.*, the Admáls of the villages of Pharwála, of Mándla, Chaneri, Kaniat, Maniánda and Nára.

2. *Sárangál*—descended from Sultán Sárang.

The Saidpur family are the only well known representatives of this branch in this district. The chief families of this branch are to be found in Khanpur, in the Hazára district.

3. *Firozál*—said to be descended from Malik Fíroz.

The chief family of this branch is to be found in Sang, tahsíl Gujar Khan.

4. *Bugiál*—said to be descended from Malik Búga.

The only family of this branch in Ráwalpindi resides in Shakarparián.

5. *Hathiál*—said to be descended from Sultán Háthi, but there are no well known chief men of this family anywhere.

6. *Sikandrál*—said to be descended from Malik Sikandar.

There are very few of this branch in this district, and no well known families at all; they are mostly to be found in the Jhelum district.

In addition to these branches, the families of Gakhars mentioned above recognize Pahariál, Johdiál and Mangrál as true Gakhars; but they have no well known men among them, nor do they appear ever to have had.

These nine branches are generally recognized as true Gakhars; others, as Kainswal, Farmsiál, Sunál, Kul-Chandrál and Jandiál, call themselves Gakhars, but are not admitted to be such by the chiefs of the Admáls, Sikandrális and other unquestioned branches, nor do they appear at all able to give proof of their claims on this point, nor are there any very prominent families among them.

The chief men among the Gakhars in the Ráwalpindi district are—

Rája Karmdád Khan, of Pharwála Admál. This man is the head of all the Gakhars of the district, and is an Honorary Magistrate of the Bench in the town of Ráwalpindi. The

Chapter III, D.

—

Tribes and Castes.

Gakhars.

Admáls of *Pharwála,* though much reduced in circumstances, are very much looked up to by all.

Mirza Muhammad Akbar and Muhammad Banáris Khan, son of Mirza Wáris Khan, of Kaniat and Zamán Ali, son of Mirza Hashmat Ali, of Nára, are other notable Admál Gakhars. Hashmat Ali, of Nara, in bearing, appearance and manners, was a very fine specimen of a Gakhar gentleman. His reputation, however, suffered from the suspicion under which he labored of being connected with the "Háfiz's swindle" described on page 75. Sultán Khan of Chaneri was another man of mark. He died in January 1889 and was succeeded by his son Allahdád Khan.

The Admáls of Pharwála are always called Rája, the other Admáls are always spoken of as Mirza.

The Mándla family was once of great importance, but Nadar Khan, the then chief of this branch, joined in the outbreak in favour of Peshaura Singh, in 1853, and ruined the prospects of his family thereby. There is now no actual chief of this family, of which Ali Akbar Khan of Mándla is the best known representative.

The Gakhars of Pharwála enjoy a grant of Rs. 1,500 in the form of a *chaharam* in 34 villages on tahsíl Kahuta, which has risen to Rs. 2,155 with the increase of the revenue of these villages on re-settlement. The owners of these villages, Dhaniáls and Jasgáms, bitterly resent the form of this grant, and the *chaharam* is actually paid from the tahsíl to prevent contact between the Gakhars and these tribes. Many of the Gakhar chiefs, too, enjoy grants in various forms, *máfis zamíndári ináms,* and so on.

The Sárangál Gakhars are not so powerful in this distric as in Hazára, and they rank, though very high, below th Admáls; the only important Sárangál family in Ráwalpindi i that of Saidpur.

Shahwáli Khan, who was its chief, was a very well knov man. He was loyal to the British in troubled times, but w generally repnted to be the worst tempered and most quar some man in the district. He was succeeded by Ali Ak who receives a *zamíndári inám,* but who is much indebted. Sárangáls call themselves by the title of Rája, but it is generally admitted to them, and Mirza is the title used in thei *sanads.*

The chief Firozál family is that of Sáng. They are not in possession of any *máfis* or *jágírs,* but have good estates and are better off than most of the Gakhars of high family. They rank next to the Sárangáls. Buland Khan is their chief man, and he enjoys a *zamíndári inám* of Rs. 120. Many of this family, which is a very large one, are in Government service is various capacities, chiefly in the army.

Chapter III. D.

Tribes and Castes

Gakhars.

The Bugiáls come next; their present head is Ali Madat Khan *alias* Sharf Khan. The Hathiál, Sikandrál, Paharíál and Johdiál Gakhars, though recognized as true Gakhars, have no very prominent men among them, and are of much less importance than the branches mentioned above.

Of those not recognized by the Admáls and Sárangáls as true Gakhars, Fazaldád Khan, of Bishndot, calling himself Farmsiál, is a man of great respectability and some mark. He enjoys a *zamíndári inám.*

The Gakhars have been entered as proprietors of 27 villages in tahsíl Ráwalpindi, 11 in tahsíl Kahuta, and 24 in Gujar Khan; in all 62.

The Gakhars, as noted above, rank unquestionably first in the social scale, and are extremely proud of their ancestry; the Admál Gakhars of Pharwála form the pinnacles of the social pyramid. The Admáls, and some of the proudest of the other branches, will only give their daughters to a Saiad, or to one of their own tribe, and the men too always endeavour to marry Gakhar girls. The other branches are not quite so particular, and will occasionally intermarry with other tribes who are "Sahús." The daughters are kept in great seclusion, and the re-marriage of widows is not permitted.

The Admál and Sárangál Gakhars are very bad agriculturists, but some of the other less distinguished branches are adapting themselves better to their circumstances, especially in tahsíl Gujar Khan. Although crushed by the Sikhs, and as far as all their chief families of highest descent are concerned, overwhelmed with debt and in great pecuniary embarrassment, they are very much looked up to by all the tribes of the district, and must be counted upon always to take a leading part.

Málliars.

The name "Malliár" appears rather to denote the occupation of the members than the caste to which they belong, or the tribe from which they have originally sprung. There can be no doubt that many of the Malliárs of the present day are descended from an ancestor of some other tribe, who took to market gardening as an occupation. Nothing is known about their advent into this part of the country. Malliárs are fond of calling themselves by the name of some tribe higher in the social scale than themselves, as Awán Janjua. They are closely related to the Aráíns, Málís and Bághbáns of the Eastern Punjab. They are excellent cultivators, the best in the district, and a large proportion of the irrigated lands are in their hands either as owners or tenants. They are scattered all over the district, with the exception of the Murree hills. Ranking first as cultivators, they rank lowest in the social scale of all agricultural tribes.

Malliárs have been recorded as proprietors of 19 villages in tahsíl Ráwalpindi, they are, however, more frequently found as tenants than as owners, and they will always be found tilling the best lands only.

Chapter III. D.

Tribes and Castes.

Moghals.

The true Moghals of the district are very few in number. Such as there are, are descended from small Moghal settlements left by the various invading Moghal armies. It is a curious fact that it has lately become the fashion among certain tribes, even of high social rank, to call themselves Moghals. Sattís, Ghebas and others do so, and it is said that even Gakhars have been known to, but it is very doubtful whether any true Gakhar who could prove his descent would ever do so. The Moghals are exceedingly conceited about their origin, and with very little reason. They are not good cultivators, and are not much thought of socially.

Arorás.

The Arorás of Ráwalpindi are shop-keepers and traders. They are commonest in Ráwalpindi, Attock and Pindigheb. The three Hindu tribes, Khatrís, Brahmans and Arorás, divide the whole trade of the district between them. Numerically they are few.

Tribal organisation and rules regarding intermarriage.

There is little tribal organisation of any kind in this district. Some of the tribes look up to their chief men more than others, but there is no actual authority recognized by any of the tribes as vested in any of their chiefs.

As regards intermarriage between the various tribes :—Saiads do not give their daughters in marriage to any but Saiads, and only take women in marriage from tribes of the highest rank, Gakhars, Janjuás, and so on ; Kurashís also only give their daughters to men of their own tribe. Moghals give their daughters to men of their own tribe, to Johdrás, Choháns and Awáns. Patháns give their daughters only to Patháns or Saiads. Awáns give their daughters to men of their own tribe, to Saiads or to Patháns, seldom to Khattars. Khattars give their daughters outside their own tribe, only to Patháns, Saiads or Gakhars. Alpiáls give their daughters to Ghebás, Awáns, and Sensrál Rájpúts. Ghebás give their daughters, outside their own tribe, to Khattars, Alpiáls, Saiads and Sensrâls. Johdrás and Chohâns only give their daughters, outside their own circle, to Khattars, Moghals and Awáns.

Paráchás only give their daughters to Saiads and Paráchás.

Dhaniáls give their daughters to each other, to Dhúnds, Kethwáls, Gakhars, Saiads and Sattís, though when asked the question, they generally omit the Sattís. Dhúnds give their daughters to Kethwáls, Dhanials, Sattis, Gakhars and Saiads.

Gakhars only give their daughters to Saiads outside their own tribe. Gujars only give their daughters to Saiads ; but Gujars, of all the various *gôts* or branches, intermarry with each other. Sattís marry their girls to Sattís, Dhúnds, Kethwáls, Gakhars, Saiads, Dulál, Garwáls, Janjuás, Kaniáls, Sangáls, Sudars, Janháls and Jasgáms, all of which claim to be Rájpút tribes.

Jasgáms give their daughters, outside their own tribe, to Saiads, Dhúnds, Janháls and Sattís ; Janháls to Gakhars, Garwáls, Duláls and Saiads.

Chapter III, E.

Village Tenures.

Tribal organisation and rules regarding intermarriage.

Duláls (Janjuás) of Kahuta only give their daughters to Saiads or Admál Gakhars ; other Duláls include Garwáls within the circle, Garwáls give to Gakhars, Saiads and Kahuta Duláls.

All the tribes are very much more particular about the rank of the tribe to which they give their daughters than about the rank of those from whom they take their own wives. The custom throughout is for each tribe to give its daughters only to those whom it looks upon as of superior or at least of equal rank, but it will generally take a wife from a tribe which it holds to be slightly inferior in social rank but of the same class.

Social intercourse.

At wedding feasts and at funerals, all neighbours and friends, without distinction of class or religion, assemble, more particularly, at funerals. Personal friendships are formed also quite independently of social status or of religion, and friendship is a virtue held in high esteem in this district. Musalmáns do not go to the funeral pyre with Hindús, but on all other occasions the people of this district, Hindú and Musalmán, mix very freely together. Among Musalmáns all are allowed to eat together, with the exception that others will not eat with sweepers.

The Hindús, as elsewhere, have much more stringent rules on this point, but none of them are peculiar to this district.

SECTION E.—VILLAGE TENURES.

Village tenures.

At the Revised Settlement the 1,690 villages of the district have been thus classified according to tenures :—

90 *Zamíndári* (*khális* 40, *bilijmal* 50).

442 *Pattidári*.

1,158 *Bhaiachára*, of which 547 are divided into *tarafs*. As a matter of fact, it is, however, impossible correctly thus to classify many of these villages ; the constantly unsettled state of many parts of the district, and the complete break up of old forms, which was the result of the Sikh exactions in many villages, have rendered the system of tenure dependent on changes of recent date, and on incidental circumstances connected with the estate.

It is true to some extent of Ráwalpindi, as of other parts of India, that the village communities have to a wonderful degree preserved themselves even in the most troublous times ; but we do not find here the same old archaic forms that are to be met with further south.

Sikh exactions did more to break up old villages than any of the wars and invasions which preceded them. The Sikhs demanded their revenue, whether in kind or by cash appraisement, and if they could not get it from old proprietors, they put in new ones, and action of this kind naturally effected great changes in the form of village tenure as well as in the proprietary classss.

Chapter III, E.

Village Tenures.

Village tenures.

We find a few villages still held on what is called a *zamíndári* tenure, but the numbers so classed has diminished from 165 at the last settlement to 90 at the present one. The tendency is for villages held on this tenure, first to change to *pattidári* as the number of owners increases, and the tendency of *pattidári* villages again is to change into *bhaiachára*, as the lands held by each sharer become more and more unequal as time goes on in value and in extent; thus we find the number of villages classed at last settlement as *pattidári*, or held on ancestral shares, was 540, whereas it is now 442.

Bhaiachára villages have increased in number from 969 to 1,158. The total number of villages shown at the first regular settlement was 1,674, increased to 1,690 at recent settlement by the subdivision of a certain number of villages into two new villages.

Proprietary rights under former Governments.

Colonel Cracroft writes as follows on the effects of the constantly disturbed state of the district, and the Sikhs' conquest and subsequent exactions—

"Sufficient has already been stated in the second chapter to show that, from the oldest times, the district has been overrun by hordes of invaders, from the Greeks to the Afgháns. These invasions have left but few and very faint traces, for the district was not an alluring one to tribes impelled by the thirst for plunder and wealth to more distant lands. They swept through it and disappeared, sometimes leaving a few settlers to perpetuate their memory, but more often disappearing without leaving a trace for history to record. The temporary desolation, the plundered houses, and deserted homesteads, were all things of the hour, and are now forgotten. And yet, perhaps, it would be incorrect to say that no trace at all is left of an ever-fluctuating existence, uncertain of peace even for a moment. It is to be discerned in the restless, fickle, and inconstant character of the population, and in the party spirit and state of faction, the blood feuds and fierce enmities, which exist to the present day. These are worst in the western portion of the district, where for centuries no strong Government has existed capable of curbing the passions of the people. The rule of the Gakhars subordinate to the Moghal emperors reigning at Delhi did not extend beyond the Márgalla Pass, and the Khattaks exercised but limited authority. The Delhi emperors treated this as one of their outlying *súbahs*, and held a nominal sway. The Gakhars reigned only as feudal lords, and they were at the mercy of successive invaders. They exacted tribute from some, and managed their estates or principalities fiscally. They also acquired rights in land, and now exist as part of the proprietary body of the district.

"The Sikhs supplanted the Gakhars. Their rule was a military despotism. They interfered largely with the landed tenures. Their aim was to exterminate all classes and families with any pretensions to ruling power, and their strongest measures were accordingly levelled against the Gakhars, and

Chapter III, E.

Village Tenures.

Proprietary rights under former Governments.

all the gentry who shared with them in the management of the country. Their custom was first to grant a *jágír*, to resume it later, granting in lieu a *chahāram*, or fourth part of the assets or revenue, as the case might be, and ultimately to absorb the *chahāram*, substituting for it an *inám* or two granted to the principal men of the tribe. This process was not effected without bloodshed and political commotions; but such has in turn been the history of the chief families of the district. The Sikhs were most powerful in the eastern part of the district. Accordingly, we there find the Gakhars exiles, or reduced to abject poverty; the Janjuás in receipt of comparatively small *ináms*, the Golrás almost extinct as a powerful clan; the Garwáls, Dulâls, and Dhaniáls shorn of the greater part of their possessions, beholding strange people, Brahmins and others, proprietors of their lands. The Sikhs did not, as a rule, take the proprietorship of land into account at all. They simply looked to their revenue. If a proprietary body was willing to engage for the revenue on their terms well and good, the engagement was made with the headmen of that body, who generally received *ináms*, and were always able, from the support they received from the Sikh officials, to obtain for themselves terms more favorable than the body of proprietors. If, for instance, the revenue was taken by appraisement of the standing crop, the lambardár, or *muqaddam* as he was then called, had his crop appraised at more favorable rates; and if there was a lease, he would often evade payment of the demand on his own land, or be let off with a nominal amount. The rest of the proprietary body was ignored altogether. If, on the other hand, the proprietors were refractory, the Sikhs did not hesitate to farm the estate, locate cultivators with all the rights of property, and expel the rightful owners. The result of this state of things in the eastern part of the district has been indescribable confusion in the tenures. On the annexation of the province to the British Crown, all the resident classes, whether original proprietors or not, at once came forward and engaged for the revenue; and it has been only by slow degrees that the proprietors have ascertained that the British Government recognizes rights in the soil, which the Sikh power ignored. In the western portion of the district, parts namely of the tahsíls of Fatehjang and Attock, and the whole of Pindigheb, Sikh rule was established later, and was never so fully developed. Some tribes, it is true, such as the Tarkhelís, were subdivided, driven to their Gandgarh fastnesses, and dispossessed of all their rights in this district; but others, the Khattars, Ghebás, and Johdrás for example, retained their *chahárams* and managed their estates more or less directly. In this part of the district, therefore, we find the rights in property much better defined, and the proprietary body in much greater force."

Mode of payment of revenue on village tenure.

The revenue of the villages has been distributed over the holdings into which they are divided in various ways. In *zamíndárí khális* villages the sole proprietor pays the revenue direct.

Chapter III, E.

Village Tenures.

Mode of payment of revenue on village tenure.

In *zamíndári bilijmal* villages, in some cases the owner's share of the crops are divided, each proprietor taking his share, disposing of it as he pleases, and paying in his share of the revenue demand. In other cases the whole of the owner's share of the crops is handed over to the Khatri or to some one of the proprietors themselves who is capable of managing the affair, the Government demand is paid, and then the remaining profits are divided among the proprietors according to ancestral shares.

In *pattidári* villages the revenue is paid either on purely ancestral shares (*hissás jaddi*) or on ancestral shares modified by incidental circumstances, such as purchase, relinquishment by certain sharers and so on (*hissás-rasdi*).

In many villages in the Attock tahsíl, where some sharers have wells in their lands, ancestral shares have been maintained as the basis of distribution, a special water-advantage rate per kanál (*ábiána*) being paid by those owning irrigated lands.

In *bhaiachára* villages ancestral shares are no longer the standard by which the amount of revenue payable is fixed, the payment being regulated by the extent of the holding in each owner's possession.

Many of the *bhaiachára* villages, numbering 547, are divided into *tarafs*, and in some of these, though classed as *bhaiachára* in one *taraf*, the revenue will be paid on ancestral shares, and in the other on holdings. When this occurs, it will usually be found that the *tarafs* are owned by different tribes. These cases are much more rare than they used to be, and the pure *bhaiachára* tenure in which revenue is paid either on soil rates or an "all over" rate on all classes of cultivated lands alike, is now most commonly met with. The *tarafs* to be found in many of these villages are usually merely relics of the time when they were held on a *pattidári* tenure. In some cases the lands of different *tarafs* in the same village are of such a different degree of fertility that different rates have been fixed to be paid on the lands of the different *tarafs*, and occasionally the total to be paid by each *taraf* had to be fixed by the Settlement Officer, when the amount of revenue to be paid by the village in future was announced.

The shares in *pattidári* villages are known by different names in the various parts of the district.

In tahsíl Ráwalpindi, and in Murree and Kahúta, the shares are known as *hund* or *wand*. In some villages the shares are divided on ploughs, each plough consisting of as much land as it is assumed can be turned up by one plough. In a few villages of tahsíl Fatehjang, the term *rassi* is in common use for division of the villages. In Attock the *pao*, *adhpai*, *chhitánk* are the terms invariably used in Pathán villages; shares are also calculated by "annas" and "pies."

The use of the term "sum," and the division of villages into so many horses, mentioned in Colonel Cracroft's report as common in the Soán ilábka of tahsíl Pindigheb, are now things of the past.

Chapter III. E.

Village Tenures.

Mode of payment of revenue on village tenure.

Most of the curious modifications of the *pattidári* tenure once existing in the district have died out within the last twenty-five years, and the distribution and payment of revenue at the recent settlement on *bhaiachára* villages has been uniformly in accordance with a pure *bhaiachára* tenure.

Comparative Statement of

Tahsil.	Circle.	Village tenures at First Regular Settlement.					Village tenures at Revised Settlement.				
		Bhaiachára.	Bhaiachára tarafwár.	Pattidári.	Zamíndári khális.	Zamíndári communal.	Bhaiachára.	Bhaiachára tarafwár.	Pattidári.	Zamíndári khális.	Zamíndári communal.
Rawalpindi.	Kandi Soán	117	103	142	2	5	144	99	124	1	1
	Kharora	13	13	44	3	4	15	16	42	3	1
Attock.	Chhachh	17	6	36	1	9	17	7	42	1	2
	Sarwála	11	7	7	4	13	15	6	18	2	1
	Nála	29	7	7	4	36	34	7	31	3	8
Kahuta.	Pahár	23	9	2	...	...	24	9	1	...	...
	Kallar Kahúta ...	54	45	28	3	1	55	47	27	...	3
	Káhru	42	15	3	1	4	44	14	3	1	4
Murree.	Murree	...	8	78	3	4	2	81	11	1	6
Pindigheb	Makhad	4	6	...	...	...	3	7	...	...	...
	Jadál	4	12	4	1	...	4	17	...	1	...
	Síl	30	39	9	3	19	36	44	8	3	9
Gujar Khan.	Gujar Khan	155	113	107	5	4	193	100	75	2	5
Fatehjang	Nála	2	7	6	3	7	2	7	14	3	...
	Gheb	6	20	27	10	15	8	22	23	17	10
	Síl Soán	15	37	40	...	1	15	55	23	2	...
	District ...	322	447	540	43	122	611	547	442	40	50
	Total	969			165		1,158			90	
Number of villages ...		1,674					1,690				

Chapter III, C.

Village Tenures.

Zaildárs and village headmen.

No zaildárs have been appointed in the Ráwalpindi district, nor are there any chief headmen (or ála-lambardárs). Instead of this a number of small grants, known as *lambardári ináms*, have been made to useful and prominent village headmen.

These *ináms*, or rather somewhat similar *ináms*, were previously paid from the patwári cess, but this was clearly the wrong source from which such rewards should be given, and the system under the orders of the Punjab Government ceased with the settlement which has just expired; and in their place, *ináms*, amounting in the gross to Rs. 13,100, have been granted nominally from the revenue of the various villages in which they are held, but in fact from the land revenue of the district. One per cent. on the revenue is usually allowed for zaildárs, and ½ per cent. in addition for *ináms*. No zaildárs being appointed in Ráwalpindi, 1½ per cent. on the revenue was taken as the basis upon which the amount of *ináms* to be granted was calculated in six tahsíls, Ráwalpindi, Gujar Khan, Kahuta and in Pindigheb; and in Fatehjang 1¾ per cent. was allowed; in Attock 2 per cent. on account of their special circumstances and proximity to the frontier.

To a large number of lambardárs and prominent zamíndárs, the *ináms* granted from patwári fees at last settlement were continued for life. The principles observed in the distribution of the remainder was that the *ináms* should be given to prominent and influential lambardárs of the various tribes of the district, in reward for service rendered to the District Administration in the past, and in return for a continuance of such service to be rendered in the future. These *ináms* have been distributed over all parts of the district in such a manner that no large tract is without one, and they have been given at places where much assistance is demanded from the lambardárs, such as camping grounds, kánúngos' head-quarters, and to heads of important families who have influence in the neighbourhood, and who have shown themselves loyal and well disposed. They have been distributed according to the old fiscal divisions known as *ilákás*, rather than by assessment circles, which are too large, and they are to be held for life or during good conduct only. On the death of any incumbent, the conditions laid down are that the *ináms* must be given in the same *iláka* to one of the same tribe as the deceased "*inámkhor.*" Thus the heirs of the holder of an *inám* have no claim to succeed to it simply on that ground; though a relative of a deceased *inám*-holder will frequently get the *inám* on the ground that he has succeeded not only to the estate but to the influence and duties of his father or near relative.

The satisfactory distribution of these *ináms* was not easy in those parts of the district as Gujar Khan and Ráwalpindi where the races are much mixed; tribal feeling is not strong, and really prominent and influential men are few, and in Pindigheb and Fatehjang it was rendered difficult by the presence

Chapter III, E.

Village Tenures.

Zaildárs and village headmen.

of a large number of old *ináms,* and by the fact that the most influential men were already in receipt of large grants, as in the case of Fatteh Khan, of Kot, the Malliks of Pindigheb, and Ghulám Muhammad, of Makhad, in the form of *jágírs, máfi* and *chahâram* allowances.

In Attock the principal men are much better known, and in Murree and the hill tract of Kahúta, where the tribal relation is still to some extent maintained, the difficulties of selection were much less.

Village headmen.

Village headmen are appointed in each village, and their rights and duties are governed by the Land Revenue Act and the rules under it.

In the eastern part of the district, especially in the hills, lambardárs have little influence in their villages. There are too many of them, and their status is not high, and they are eclipsed by the tribal chiefs.

In the west they have more influence, and the position is coming daily to be thought more of by the people; but up to the present time it has been very common to find two or more members of the same family dividing the *pachotra, i.e.,* lambardárs' fees among them, and collecting the revenue together, and many claims to be declared lambardárs were brought during the currency of the settlement, on the ground that the claimant had always received a share of these fees from the nominal lambardár, a statement which was in many cases found to be quite true. The number of village headmen, and the number of villages in each tahsíl is as follows :—

Tahsíl.	Number of villages.	Number of lambardárs.
Ráwalpindi	445	693
Attock	193	415
Kahúta	232	400
Murree	101	166
Pindigheb	132	369
Gujar Khan	383	949
Fatehjang	204	306
Total	1,690	3,307

Chapter III, E.

Village Tenures.

Village chaukidárs.

Village chaukidárs are appointed in the district in the usual manner as laid down in rules made by the Punjab Government under Section 39 A of Punjab Laws Act, IV of 1872.

Dharwái.

The *dharwái*, or weigher out of grain and other products, is to be found in 47 villages only in the Ráwalpindi district, 6 in Gujar Khan, 5 in Kahuta, 13 in Pindigheb, 5 in Ráwalpindi, 3 in Fatehjang, 15 in Attock.

In Gujar Khan itself a considerable income is obtained from this source, owing to the large exports of wheat and oil-seeds which are made from that mart. In no other village does the income reach Rs. 1,000 per annum.

The *dharat* is almost always occupied by a Khatri, and various customs obtain as to the amount of weighing fees to be paid, and their division after receipt. In some cases these rates are paid by the purchaser, and vary from one pie per rupee to three pie, or are paid in kind at one *pao* or one-quarter sér per maund; sometimes they are paid by the vendor. In most cases the *dharwái* takes the whole of the proceeds, in some he has to share with either the lambardárs or the leading family of the village. In return for the monoply of these fees, the *dharwái* is bound to send supplies for sale to the camps of officers on tour, and to perform other duties of a similar nature.

Khatrís.

The place of the *bania* of other districts is, in this district, taken by the Khatri. The Khatri of the western tahsíls, however, is very different in personal character from the *bania* of the districts further south. He is very independent in manner and conduct, and often fierce and intractable. Colonel Cracroft thus describes the Khatri of Jandál in by-gone days, and some part of the characteristics thus described are to be found in their descendants of the present day.

"If, on the one hand, the Khattar be fierce and blood thirsty, the Khatri of Jandál is courageous and persevering, and although living from day to day with a knife at his throat is as defiant as if he were backed by force far out-weighing that of the Khattars and Khattaks and Afrídís together."

Proprietary tenures.

The proprietary tenures of the village have been very much affected by the fiscal system of the Sikhs. The Sikhs looked simply to their revenue, and ousted old proprietors without mercy, whenever they could not pay it. The consequence was that, when the British rule was established and rights were recognized which had been ignored by their predecessors, when the first regular settlement was commenced, there were a very large number of cases in which the old dispossessed or partially dispossessed owners claimed to be settled with rather than the present occupants, and these disputes were often very fierce, and their decision was frequently a matter of great difficulty.

Chapter III, E.

Village Tenures.

Proprietary tenures.

Many tenants-at-will throughout the district have to thank these disputes for their occupancy rights, a tenant-at-will often siding with, and giving evidence in favor of, the claimants who promised to make him into a hereditary tenant in return for such support.

The Gakhars, who were much oppressed by the Sikhs, seem to have fared badly in these disputes and only to have recovered a few of their old villages; their dispossession having been too complete, and their connexion with the villages claimed too slight to allow of their restitution.

The various forms of proprietary tenures known as *talukdári*, superior and inferior proprietor (*ála* and *adna málik*), the *chahdram* tenure and the "possessory owner," *málik kabza*, are all more or less the result of the unsettled state of proprietary rights in the villages of the district at the time of the commencement of British rule. Each of these tenures will be briefly described below. In many cases they represent a compromise between the claims of the older proprietors and those of the persons in possession at the time of the first regular settlement who had borne the burden and heat of the day, and had paid the Sikh demands, and who were undoubtedly worthy of great consideration.

Superior proprietors.

In some villages at last settlement, one class of persons were declared to be owners of the village, and the settlement of the estate was made with these, while certain others who had claims upon the estate were declared to be entitled to receive a *talukdári* allowance from those declared owners. Sometimes these rights were decreed in favor of a person or a family, sometimes in favor of a number of persons of one tribe. In addition to these talukdárs, the frequent disputes about the ownership of villages led to another distinction, and we frequently find *ála máliks* and *adna máliks* in the same village. The rights of *ála máliks* are not uniform. In Pindigheb the *ála máliks* sometimes are entitled to share in the common lands, but commonly they merely receive a *talukdári* allowance; the *adna máliks* being the actual owners and the persons settled with, and the only ones entitled to share in the common lands.

In regard to *talukdári* allowances, Colonel Cracroft said in his Settlement Report :—

"There have been few large cases in which *talukdári* allowances have been awarded to superior from inferior proprietors. The generality of these awards have been in recognition of superior rights exercised by some classes, who, though now debarred from the managements of the estates, yet received by prescriptive right certain dues, which they had acquired either from being rulers of the country, or from being managers during Sikh rule, or from being the real proprietors but dispossessed and receiving these small dues in acknowledgment of their original right."

Chapter III, E.

Village Tenures.

The Chahâram tenures.

Chanárams figure frequently in the history of the district. The *chahâram* was simply the grant of one-fourth portion of the kind revenue taken by the Sikhs to certain tribal chiefs and headmen for their assistance in collecting it and for their general aid to the Sikh administration, it was thus essentially an alienation of revenue, for the Sikh took all that could be got from the cultivators, leaving nothing to them from which such a claim could be paid.

The claim of certain of these to *chahárams* was recognized by the British Government on accession to power over this district, and the allowance was made in various ways. It has been much discussed whether these *chahárams* were alienations of revenue or proprietary profits, and the matter was finally dealt with, by giving to those whose claims were recognized, *talukdári* rights over the owners, and an *inám* from the Government revenue. The principle applied was that, as the people were no longer rack-rented and unable to bear any share of the burden, it was fair and right that they should pay a share of these allowances from the share of profits now left to them by an equitable assessment.

The Malliks of Pindigheb were the principal claimants of *chahâram* allowances, and their case has been made the subject of a special report upon which the orders of Government have been issued, continuing very liberal allowances to the present incumbents, and also making liberal provisions for their descendants. In certain other cases in which similar claims were made, *ináms* were granted to the claimants in lieu of *chahárams*, but these arrangements will cease on the death of their present holders.

The origin of the inferior proprietary tenure, known as the *kabza málik*, is thus described by Colonel Cracroft :—

"From the conflicting circumstances brought to light, and consequent, as before stated, on Sikh over-assessment, Mr. Thornton bethought himself of an expedient for recognizing the rights of the cultivator without introducing into the settlement records the anomalous holding of a cultivator paying no rent to the proprietor. He decided that in all cases in which the person recorded as cultivator at summary settlement paid no rent to the proprietor, he should, under the circumstances of his particular case as proved by judicial enquiry, be recorded either as proprietor of his holding, *málik kabza*, in which case he was to exercise all the rights of property, and pay only the Government demand or cesses, or as cultivator paying rent to the proprietor. The tenure is an anomalous one for the *málik kabza* does not share in the village responsibility and enjoys no share in the common land or profits. It was, however, the only way out of a great difficulty.

"The practice has been to record as *máliks kabza* only individual cases and small holdings; wherever the holding was

Chapter III. E.

Village Tenures.

large and the class claiming proprietary right important, a share in the village common profits has been awarded."

The chaháram tenures.

Such proprietors are very common in some parts of the district, and the status conferred on them seems to have been a very fair compromise between their claims and the objections of the other owners. These men paid no rent and were not in fact tenants in the ordinary acceptation of the term. They were often persons who had settled in the village in troublous times, or during the currency of Sikh contracts and had borne their share of the burden along with older proprietors, who were often only too glad to allow them to do so, and they were, therefore, clearly entitled to a higher status than that of a mere tenant.

Tenancy tenures.

The tenants of the district may be divided roughly into three classes—

(1) Mokarridárs.

(2) Tenants with rights of occupancy.

(3) Tenants-at-will.

The *mokarridár* tenant is found in the western portion of the district, and is most common in Attock and Pindigheb. Some of these tenants obtained their peculiar status in the same manner as the *kabza máliks* obtained theirs, and they only differ from them in so much as they pay fixed rents to the proprietors. They have full power of alienation. The remainder of the *mokarridárs* of the district are cultivators who have sunk wells on the lands in their cultivating possession, and have thus attained the status of a *mokarridár* tenant in respect of the land irrigated by the well, paying irrigated rates at so much per kanál to the proprietors of the land in question.

Tenants desiring to sink wells in their lands usually have to make a present to the owner of the land (*nazarána*), and the rent to be paid is then fixed, after which the tenant may sink his well, and the proprietor grants him *mokarridár's* status.

In six villages in tahsíl Attock wells are to be found belonging to one person, but irrigating the lands of another; the owner of the well takes a water-rate (*abiána*), from the owners of the land; the owner of the land is only responsible to the lambardár for the unirrigated rate fixed upon the land in the village distribution of revenue, the owner of the well being responsible for the water-rate. This is known as a *cháhdár* tenure.

Hereditary tenants.

The hereditary tenants of the district have obtained their rights in various ways. Very few would have come under the first paragraph of Section 5 of Act XXVIII of 1868.

Some have obtained their status as a result of assisting the proprietors to bear the burden of the Sikh assessments; some obtained it as a compromise with the parties declared owners,

Chapter III, E.
Village Tenures.
Hereditary tenants.

the tenants agreeing to give up their claim to be declared proprietors in the village, which they despaired of proving, on condition of their being declared hereditary tenants. Many obtained it as a reward for giving evidence in favor of the successful party in a claim for proprietary rights.

One point deserving notice is that a very large number of the hereditary tenants of the district pay rent in kind rather than in cash.

In the Chhachh circle of Attock, it is customary, if a proprietor sinks a well in the land of a tenant paying rent in kind, for the rent to be at once commuted from kind to cash. In Pindigheb the exact reverse takes place. When an owner sinks a well in a tenant's land, cash rents are at once converted into kind rents. In Chhachh, the irrigated areas cultivated by tenants are small, and the crops very valuable, so that it suits the landlord to take a heavy cash rent, and to allow the tenant to sell the crops, which are likely to be sugarcane or vegetables, &c.; whereas in Pindigheb the irrigation usually merely increases the outturn of the same kind of crops as were grown before, and renders it secure, so that it is to the advantage of the proprietor to take his rent in kind at the higher rate charged for irrigated lands.

The status of hereditary tenants in this district is not very clearly defined or understood. That many of them are in the habit of alienating their rights is unquestioned, the owners, however, denying their power to do so; on the other hand, where the owners are strong and the tenants weak, the rights of the latter are correspondingly contracted.

Colonel Cracroft's remarks on this part of the subject are of considerable interest:—

Cases regarding status of cultivators.

"Cases regarding the status of cultivators were contested with great warmth on either side. The cultivator tried to prove antiquity of tenure, the proprietor endeavoured to show that he, or his father, had located him, and had allowed him to remain on his lands, but that he was not, therefore, obliged so to continue him. The cultivator often pleaded that the proprietor had been in great straits, and had been rescued by the cultivating class, and that it was hard that he should be at the mercy of the proprietor in these good times, when in bad ones he would have made any sacrifice to retain him. He also claimed to have brought waste land under cultivation, to have improved it by manuring it, or raising embankments, to have erected hamlets, planted trees, and the like. Sometimes the claim advanced was, that he was, in fact, an original proprietor; such claims fall under the preceding section. All these claims and pleas were gone into *seriatim*. The rule of limitation was ultimately applied with the greatest reserve in favor of the proprietor, and it was found that it satisfied him. At first a more detailed classification was attempted, with a view not to

Chapter III, E.

Village Tenures.

Cases regarding status of cultivators.

injure the interests of the cultivating class. It was ruled, after consultation with the heads of subdivisions, that a cultivator who had brought waste land under cultivation, and had paid cash rates for 12 years or who had received cultivated land, paid cash rates, and had possession for 20 years, or who had received cultivated land, paid in grain, and held for 30 years, prior to settlement, should be recorded an hereditary cultivator. But at last the practice resolved itself into this, that 12 years' clear occupancy prior to British rule, *i. e.*, A. D. 1848-49, should, under any circumstances, constitute a title to an hereditary cultivating tenure. It was asked of the proprietor himself, as suggested by Mr. Thornton, whether he considered he would, could, or would not, or could not, oust a cultivator; in a great many cases he declared he would not; such a case was entered on what is called the *mudákhilat* paper, or statement of the rights and liabilities of cultivators, and considered at an end, unless either party subsequently came into court, endeavouring to show that his statement was incorrect, and that he had proof to substantiate his claim against that statement. The fact is that there is some difference in the tenures of the cultivating class in the eastern and western parts of the district. The cases in the former were first adjudicated. The preponderance of the Sikh power had rendered the position of the cultivator more secure, and such a burden had been imposed that, though theoretically the proprietor had the power of ousting the cultivator, practically he had never the will; while in the western part the revenue was lighter, the proprietor more powerful, and the Government weaker." Since the above remarks were written the Punjab Land Tenancy Act of 1887 has come in to force.

Rent rates.

The cultivated lands of the district were divided, as regards cultivation, among the owners and the various classes of tenants in the district at the time of the revised Settlement as follows :—

		Acres.
Cultivated by	owners	656,480
Do.	Mokarridárs	7,352
Do.	hereditary tenants ...	235,528
Do.	tenants-at-will	326,638
	Total ...	1,225,998

Thus 46 per cent. of the cultivated lands of the district are in the hands of tenants of various descriptions. The highest percentage cultivated by tenants is in tahsíl Attock, where it is 69 per cent., and the lowest is in Gujar Khan where it is only 21 per cent.

Mokarridárs pay rents in cash from Re. 0-8-0 per kanál up to Rs. 2-8-0 per kanál, that is, from Rs. 4 to Rs. 20 per acre. The highest rates are paid on the rich sugarcane bearing lands near Hazro in the Chhachh circle of tahsíl Attock.

Chapter III, E.

Village Tenures

Rent rates.

The rents of hereditary tenants paying in cash vary from Rs. 4 to Rs. 10 per acre on irrigated lands, and from Re. 0-10-0 to Rs. 3-8-0 per acre on rain-watered lands. The highest rents in both cases are paid in Chhachh.

The rents of hereditary tenants paying in kind vary from one-third to half of the produce ; the commonest rates are two-fifths and one-half.

Hereditary tenants, however, very frequently pay rents in terms of the Government revenue, that is, they pay the amount of the revenue, with so many annas per rupee extra to the owners. These rates vary from nothing up to 44 per cent. on the revenue, these are known as "*málkána* rates." Cash rents of various kinds are paid by hereditary tenants on 102,834 acres, kind rents on 140,046 acres.

The rents of tenants-at-will paying cash, on irrigated lands, vary from Rs. 16 to Rs. 32 per acre. The highest rents are paid in the village of Wáh near Hasan Abdál. The cash rents paid by tenants-at-will on unirrigated land vary from Rs. 1-2-0 to Rs. 3-8-0 per acre. Cash rents, however, are not often paid by tenants-at-will. Cash rents are paid by tenants-at-will on 24,815 acres, kind rents on 297,776 acres.

The rents of tenants-at-will paying in kind vary from one-fourth to half produce. The lowest rate, one-fourth, is very rarely met with ; half is the commonest rate of all, and this rate is always paid on irrigated lands. Tenants-at-will always pay considerably higher rents than hereditary tenants, for the same class of lands. Rents have steadily risen since the first regular settlement.

Paimáish khángi.

In connection with the tenancy tenure of the district, the curious custom known as *paimáish khángi* or special measurement, deserves notice.

This is a well established custom in many of the villages of the Chhachh circle in tahsíl Attock. Some of the proprietors, notably Roshan Dín, of Shamsabad, at the conclusion of settlement operations, endeavoured to get the entries in the settlement records of the term *paimáish khángi* struck out, on the ground that they had no meaning ; but a full and careful enquiry showed that the custom was in full force in sixty-three villages in Chhachh, and had a very distinct meaning. This custom consists in measuring up the lands of hereditary tenants for payment of rent by means of a measure larger than the Government measure ; thus giving the tenant the benefit of the difference. In some villages, by *paimáish khángi*, 16 or 17 marlás only go to a kanál according to Government measure, and the rent per kanál is, therefore, paid really on 23 or 24 marlás ; the tenants getting, in fact, a reduction of from 15 to 20 per cent.

The origin of this custom is not far to seek. It dates from the times when the proprietors of the villages were rack-rented by Sikh officials and had to depend on their tenants to help them to

Chapter III, E.

Village Tenures.

Paimáish khángi.

pay the revenue and save them from ejectment. In those times the owners were often only too glad to keep their tenants on any terms, though now that the country has enjoyed peace and prosperity for 30 years, the owners are often only too anxious to forget this, and to deprive their tenants of whatever privileges they possess whenever occasion offers. It is possible, too, that it points to a device for making out the area smaller than it really was, in order to deceive the Sikh revenue collectors.

Other dues.

In addition to the rent rates, in various parts of the district, additional dues are taken by the owners from tenants, and occasionally from inferior proprietors also.

Puchh-bakri is one of the best known fines exacted by owners. It consists either in a cash payment of from Re. 0-8-0 up to as much as Rs. 10, or of a goat or a *pagri* to the owners on the occasion of the marriage of the tenant's daughter. These dues are heaviest in Attock and Murree. These are usually taken from all residents in the village who are not full proprietary owners in the estate. The custom is by no means universal, obtaining in about one-fourth of the villages of the district, and is commonest in Murree, where it is almost universal and in Fatehjang.

Hak búha is a due exacted from *kamins* and non-proprietary residents in certain villages, in all about one-twelfth part of the district, amounting to from Re. 0-4-0 to Rs. 2-0-0 per house. It is, in fact, a door tax (*búha* or opening) levied on inferior classes by the proprietors of the village. It is commonest in Pindigheb and Fatehjang, and is not known in the hill tahsíls.

Banna bhár is also not uncommon, and consists in the owners taking a certain amount of the straw (*bhúsa*) from the tenants in addition to their rent. Green fodder (*khawíd*) is also sometimes exacted, especially in Pindigheb, and it is not uncommon for owners, when powerful, to claim a share of the straw as well as the grain of crops, grown on lands paying kind rents.

Mohassali is a cess levied by the owner's agent, who has been entrusted with the duty of watching, stacking and dividing the crops; the *mohassal* gets from one to two sérs of grain per maund from the common store before partition.

Agricultural partnerships.

In some parts of the district a custom obtains on the part of owners of joining an outsider with them in the cultivation of their fields. This assistant is called a *bhaiwál*, and each party usually supplies an equal amount of ploughs, and plough cattle and each pays half the costs of cultivation. Of the produce, the *bhaiwál* takes ½ grain and ½ straw, the proprietor paying the Government demand and cesses; but these shares vary according to the custom obtaining in the tract. *Bhaiwáls* are not employed in Attock. In the hills, these agricultural assistants are termed *bhagi*, in Dewal, Chárihan and Kotli, and in Karor *piháli*. The custom is commonest in

Chapter III, E.

Village Tenures.

tahsíl Pindigheb, where the owners take a larger share of the produce than elsewhere.

Agricultural partnerships.

Another form of agricultural partnership is that known as *háli*, in which the owner finds the plough, cattle and seed, and the *háli* sows the crop and tends it, receiving generally one-fourth of the grain after deducting menials' fees, and no straw. In Attock these *hális* are sometimes in debt to the proprietors, and are then bound to continue to cultivate his lands until the debt is paid off. The incidents of this kind of agricultural partnership, and the share taken by the *háli* or *samdár* vary from place to place.

Agricultural laborers.

The class of agricultural laborers is known in this district as *káma*, and laborers also as *naukar chhamáhidár* (*i.e.*, six monthly servant) or *tahlia*.

He is employed in all the various branches of agricultural work, and ploughs the crop, tends and reaps it, receiving cash wages of from rupees two to rupees twelve for the half-year, and also shoes, clothes and food from the owner. These laborers are engaged harvest by harvest as required, but are very often employed continuously. The class from which these laborers are drawn is the poorer class of land-owners in the district; the younger members of large families often making their living in this way. It is common, however, for zamíndárs requiring assistance in any particular work of husbandry, to call in their unemployed neighbours, whom they supply with food during the continuance of the work. This assistance is most often required for ploughing, sowing, reaping and threshing; this is known as *lihtri*. This is also common for the purpose of levelling lands and making embankments, and an expansion of the system is also practised occasionally when wells are sunk.

Another common plan is to call in the *kamins*, or village menials, or poor people out of employment at harvest time to assist in reaping the crops. This is most common at the harvesting of the spring crops. Such laborers are paid in kind, receiving $\frac{1}{21}$st part of what they cut, *i.e.*, one load for every twenty loads gathered. These men belong to no special class, and it is not possible to ascertain their number or condition.

Village menials.

The village menials (*kamíns*), recorded in the administration papers of this settlement as receiving dues from the village owners are the—

Blacksmith	(Lohár).
Carpenter	(Tarkhán).
Sweeper	(Mosalli).
Potter	(Ghumár).
Tailor	(Darzí).
Shoe-maker	(Mochi).
Barber	(Hajjám).

Chapter III, E.

Village-Tenures.

Village menials.

The blacksmith receives a share of the grain at each harvest, as does the carpenter throughout the district, the share given varying in the different tahsíls. The *mosalli* winnows the grain and performs various similar duties as well as supplying the *chhaj* (a basket for collecting refuse). He receives a larger share of grain than the other *kamíns*. The potter supplies the water pots for Persian wheels in addition to the usual household vessels, and in respect of land irrigated by wells, for which he supplies the pots, he is frequently paid by a share of grain; but the potter is now very often paid in cash for what he actually supplies, and one potter will supply a number of villages. He has in many cases ceased to be in fact a village menial at all. The tailor is usually paid rather more than the blacksmith and *tarkhán*, who receives the same, commonly about twelve sérs of grain per plough on each harvest, and a sheaf of the newly cut crop, but the method of calculating the share varies. The shoe-maker receives about one-half what the blacksmith and carpenter do when paid in kind, but he is now generally paid according to the work he does. The barber's dues vary greatly throughout the district. He usually receives a share of the grain at each harvest, and also receives presents at marriages and other festivals.

The village menials do not occupy at all the same position in this district as in most other districts of the Punjab. They can hardly be called true village menials. The carpenter and blacksmith and *mosalli* best merit the term; the others are practically independent of the village community, being paid by various methods for the commodities they supply. The lambardárs have little or no control over them. In some places the tailor is in fact one of the washerman (*dhobi*) caste, who also makes and mends clothes for his employers. *Kamíns*, as a rule, in this district, perform few services and receive small pay. The *kamíns'* fees amount throughout the district to about ten per cent. of the total harvest on unirrigated lands, and fifteen per cent. on irrigated lands.

Village waste.

In his final report on the first regular settlement, Colonel Cracroft makes the following remarks on the subject of waste lands:—

"The difficulties attending this species of litigation are very great; the areas are ordinarily large, the crowds which assemble immense, and the vehemence of feeling displayed extraordinary. In Pindigheb and Khattar, I have occasionally found it difficult to prevent an affray in my presence. In general the oath of one of the parties, or of some witness who had adjudicated, or who had been present at some former adjudication of the case, was accepted by the parties or the presiding officer, and was disposed of after both parties, and the deciding officers were completely exhausted. In some claims to waste lands, the subject of contention has been summarily decided by the land being declared a Government *rakh* preserve.

Chapter III, E.
—
Village Tenures.
Village waste.

In general, the disputes were on account of waste lands. Boundaries in cultivated lands were very seldom contested. Most cases in dispute were submitted to, and decided by, arbitrators selected by the parties.

"During Sikh rule, no demarcation of boundaries had ever taken place, and even the summary settlements had not taken up the matter. The villages had divided the waste amongst themselves, and fixed their boundaries by certain well defined land marks, generally the water-shed of hills or ravines, where such marks existed ; but it may be stated generally that, when the subject was raised, every one scrambled for what he wished to get. As a general rule, the waste lands were common lands open to all the residents of the district. Land had no value, fuel and timber were not required, and the only thing valued was the grazing. Beyond what was required to feed their cattle, the zamíndárs did not care to preserve the waste. But when, after some years, the detailed settlement operations commenced, the value of land, fuel and timber was well known, extraordinary efforts were made successfully to contest the most imaginary boundaries. In a district like Ráwalpindi, I conceive the State to have a strong claim to the waste lands, subject to the grazing rights of the agricultural community, for which the Government has a right to exact a small payment. It has been over and over again explained to the landowners that their assessments are based solely on the cultivated lands, and that, therefore, the State, while taking into consideration their wants for the preservation of cattle, considers its right to the waste paramount."

The Supreme Government, in its orders on its Ráwalpindi settlement, remarked :—

"His Excellency in Council is glad to observe that the right of the State has been asserted to all waste tracts materially in excess of the wants of the people. This principle should be asserted in all settlements."

Since last settlement, however, much of the waste of the district has been marked off and formed into Government reserves of various kinds, the remainder being left to the villages in the five plain tahsíls in full proprietary right.

Murree and Kahuta have been the scene of a complete Forest Settlement, the result of which has been to leave a large area of waste to be entered as belonging to the proprietors of the village, the trees and shrubs of spontaneous growth remaining the property of Government, who have made suitable rules for its management.

Petty village grants.

There is nothing specially worthy of notice in regard to petty village grants in this district. They are not very numerous, and are of the usual type, *i.e.*, grants to village menials and watchmen for services rendered, to attendants at temples, mosques, shrines, and village rest-houses, so long as the grantees perform the duties of their posts, and for the

maintenance of monasteries, teachers at religious schools, to holy men, and such like.

Petty village grants.

These grants are made in various forms. A common form consists of a grant from the common land of the village, which is given free of revenue. A tenant usually cultivates the land, paying a large share of the produce to the grantee.

Poverty and wealth of zamíndárs.

The zamíndárs of the district are to be considered, as a whole, well off.

Some of the old families, notably the Gakhars of Pharwála and Dhrek family of Khattars, who have just dissipated considerable wealth in insane litigations, are in bad circumstances, but the average land-owner is not burdened by debt, has good credit, and is in comfortable circumstances.

Colonel Cracroft's assessments worked excellently. They were fair, and in disturbed parts of the district which required nursing, judiciously light, and the agriculturists of the district are now in a far more prosperous condition, and much less in debt than they were before British rule, and a very considerable increase in the general prosperity of the district may be reasonably looked for in the next few years. The new assessments, though yielding a fair return to Government, are certainly not oppressive, and the great improvements in communication and the opening up of new markets has done much, and will do more for the district.

The rates of interest now commonly obtaining in the district are—

When the loan is secured on moveable property, such as jewels, precious metals, and the borrower is a merchant or trader, deposited with the tender, from eight annas to one rupee per cent. per mensem, or 6 to 12 per cent. per annum. When the borrower is a zamíndár, from twelve annas to two rupees per mensem, or from 9 to 24 per cent. per annum.

When the loan is secured on land, traders and money-lenders among themselves take from 6 to 24 per cent. per annum, from zamíndárs from 12 to 37·5 per cent. Similar rates are charged on bonds, one anna per rupee being first deducted from the capital amount, one anna per rupee of interest being given up by the banker when striking the balance due.

When the money is borrowed on land, however, interest is not usually paid in cash, but possession is either given to the mortgagee, or a share of the produce is given by the mortgagor, who remains in possession, to the mortgagee, usually amounting to one-half of the crops.

When the grain is advanced to zamíndárs, the rate of interest depends on the degree of necessity under which the loan was taken; the amount charged varies from ten sers per maund in easy times, up to one maund per maund, when the pressure is great, to be repaid from the next harvest.

Chapter III, F.

Leading Families.

Notable men of each tribe.

SECTION F.—LEADING FAMILIES.

The most notable men of each tribe have already been mentioned in the remarks on the tribes to which they belong, but the following chiefs deserve special notice, as representing the leading families of the district :—

Rája Karmdád Khan, Gakhar (Admál) of Pharwála.

Ghulám Muhammad Khan, nephew of Sirdár Fatteh Khan, Gheba, of Kot.

The Malliks of Pindigheb.

Sher Muhammad Khan, grandson of Ghulam Muhammad Khan, Sagri Pathán, of Makhad.

The Khattar families of Dhrek and Wáh.

Although much in debt, and in very reduced circumstances, the Pharwála family of Admál Gakhars stands unquestionably in social rank first in the district.

A history of the Gakhar tribe has already been given at page 128. The present head of the tribe is Rája Karmdád Khan, son of Rája Hayátulla Khan. He was at one time an officer in the 19th Native Infantry, but has since left the army. He and his family enjoy the following grants from Government :—

	Rs.
Pension	1,870
Chahâram	2,199

A full account of the family will be found at pages 573—581 of Griffin's *Punjab Chiefs*, which concludes with these words, which accurately describe this ancient tribe.

" However great may have been the reverses of the Gakhars, they have lost neither their pride nor their courage. They have been crushed by the Sikhs, a people of yesterday, but there may still be seen, in the chivalrous bearing of a Gakhar gentleman, some remembrance of the days when Pharwála was an asylum for all who were oppressed, and of the wars in which his ancestors fought on equal terms with the Emperors of Delhi."

Rái Fatteh Khan, Gheba, of Kot, was, from his character and position, one of the most important persons in the district. When over 90 years of age, he was still in full possession of his faculties, and fully equal to the management of his affairs. He died in February 1894 and was succeeded by Muhammad Ali Khan. A history of the Gheba tribe has been given at page 107 and a full account of this family will be found at pages 535—37 of Griffin's *Punjab Chiefs*.

Fatteh Khan enjoyed the following grant from Government, and having no son, his grand nephew, Muhammad Ali Khan, has been declared to be his heir :—

	Rs.
Jágír	5,949

Chapter III, F.

Leading Families.

Notable men of each tribe.

He was also owner or part owner of 16 villages in tahsíl Fatehjang, and was an Honorary Magistrate with powers in the Kot iláka, and had been complete lord and master of the tract. He kept a large establishment of horses and sowárs, but himself lived a simple life. He was of strong, determined character, grasping and fond of power. Colonel Cracroft wrote of him in his Settlement Report :—

"The principal man of the Gheba tribe is Sirdár Fattch Khan, of Kot, a man of remarkable character. He has managed, by rendering service at the right time, when his hatred of the Sikhs prompted him to do so, to gain a great name for loyalty to the British Government, a character which he upheld without much temptation to a contrary course during the mutinies. He is a very strict Muhammadan, and lives a simple unostentatious life. He has no male issue, and has adopted his nephew with the consent of the Government; his perpetual *jágírs* will descend to him. He exercises a strict control over his establishment. His management of his stable, of his mounted followers, all dressed in scarlet tunics, taught cavalry precision in their movements, and instructed in the use of the lance and sword, his mode of transacting business with his agents and cultivators, his liberality in making advances to the latter, and his stern exaction of re-payment ; all these and other traits stamp his character with a force more European than native. His influence in the district is very great, and his name universally respected."

The only other Gheba family of much note in the district is that of Mallál, at present represented by a very good specimen of the tribe, Fatteh Khan, son of Budha Khan of Mallal. Budha Khan endeavoured to rival Sirdár Fatteh Khan, of Kot, but was, however, completely distanced by the Sirdár, although he showed himself loyal in 1857, and received various grants in reward for his conduct on that occasion. An account of the family will be found at page 582 of Griffin's *Punjab Chiefs*. The family enjoys an *inám* of Rs. 500.

Mallik Aulia Khan, son of Mallik Allayár Khan, of Pindigheb, is the head of the Johdrás of the district, an account of which tribe has been given at page 107.

Colonel Cracroft writes as follows of this family :—

"Their principal family is that of the Malliks of Pindigheb, formerly one of the greatest importance in the district. The great-grandfather of the Malliks, Mallik Amánat, was a man of great power and influence. He had the lease of the whole of Pindigheb, Hasil, Bhyrowál, Talagang, and other *ilákás* of the Jhelum district ; and was an independent chief until the Sikhs subjugated the country, and gave him this lease for the nominal sum of Rs. 6,900. He was succeeded by his son Mallik Nawáb who rebelled against the Sikhs, and died in exile. Mallik Ghulám Muhammad succeeded to his brother, Mallik Nawáb, and

Chapter III, F.
Leading Families.
Notable men of each tribe.

made terms with the Sikhs, who give him the lease of iláka Síl and Bála-gheb, &c., associating with him Rái Muhammad Khan, of Kot. He was allowed a *chahāram* in iláka Síl, and Rái Muhammad Khan a fourth share of the collections in iláka Gheb. Ghulám Muhammad Khan was killed by Rái Muhammad Khan at Amritsar, and succeeded by his son Mallik Allayár, a man of loose habits, who contented himself with his *chahāram*, and did not interfere with the management of his ancestral estates, comprising the whole of iláka Síl. Mallik Allayár died shortly after annexation in the enjoyment of the *chahāram*, or fourth part of the revenue, refusing to undertake the direct management of the estates. The present Malliks Aulia Khan and Fatteh Khan were left minors. The eldest not long ago married the daughter of Sirdár Fatteh Khan, of Kot, and the heads of the two factions have thus become united."

Mallik Aulia Khan has become a very influential personage in the district, as already noted. Large grants have been made to the Malliks of Pindigheb, Aulia Khan and his younger brother Fatteh Khan, and these grants were all re-considered at the present settlement, and the family has been very liberally treated by Government in the orders which have been passed.

Fatteh Khan is dead, and is represented by his two sons Nawáb Khán, Muhammad Amir Khan and his grandson Muhammad Akbar.

The Malliks were held to have proved themselves loyal in 1857 and 1858, and the following grants have been confirmed to them—

	Rs.
Inám in perpetuity	3,445
Do. for life	697
Máfi in perpetuity	103
Total ...	4,345

A full account of the family will be found at pages 538—539 of Griffin's *Punjab Chiefs*.

Ghulám Muhammad Khan, of Makhad, was a Sagri Pathán, who had made himself very prominent and influential in the south-west corner of the tahsíl. His family is, however, not a very old or important one. He was a Sagri Pathán, allied to the Bangásh Khels on the opposite side of the river, with whom the Makhad family, however, are not on good terms. Ghulám Muhammad Khan was entrusted with magisterial powers for some time, but when he became old and feeble in health, the exercise of these powers was discontinued. He died in 1887. Makhad lies in the extreme south-west corner of the district, and is not easily accessible, and the experiment of entrusting magisterial powers to a Pathán chief in such a situation cannot be said to have been successful. His son and heir Fakír Muhammad

Chapter III, F.

Leading Families.

Notable men of each tribe.

Khan was a man of much inferior calibre to his father, and was most unpopular in the Makhad iláka. He died in 1890 and was succeeded by his son Sher Muhammad Khan.

The grants enjoyed by Ghulám Muhammad Khan are as follows:—

Chaháram allowances in seven villages amounting to Rs. 1,570.

A full account of this family is given in the Appendix to the Kohát Final Report.

The Khattar family, of which Fatteh Khan, of Dhrek, was the head, was once important and influential, but his two sons, Khudadád Khan and Kále Khán, completely effaced themselves and absolutely destroyed their patrimony by litigation with each other. Kále Khán was murdered by some of his tenants in November 1893. Khudadád Khan died in September 1894 without male issue. Kále Khan has been succeeded by his sons Dost Muhammad Khan and Jahándád.

The family of Muhammad Hayát Khan of Wáh, near Hasan-Abdál, is now one of the best known Khattar families in the district. An account of these families is given in Griffin's *Punjab Chiefs*, pages 561—567.

Other men of notehave been mentioned in the notices of the tribes to which they respectively belong, and no further account of them is necessary.

Mallik Firoz Din, Awán, of Shamshabad, was considered worthy of separate notice in Griffin's *Punjab Chiefs*. Mallik Firoz Dín was succeeded by Mallik Roshan Dín, a man who had not much personal influence, and whose character was not such as to render it likely for him ever to attain it. This family claims to be of Awán origin, but its enemies class it as Malliár. Mallik Roshan Dín died in March 1893 and was succeeded by his sons Muhammad Amír and Sher Muhammad.

The total amount of *jágír* grants in the district is Rs. 38,487. The largest amount is held by the family of the late Sirdár Nihál Singh, K.C.S.I. Cháchi, of whom a full account will be found at pages 132—134 of Griffin's *Punjab Chiefs*. He left several sons, but none of them at all succeeded to the position of their father. Amrík Singh, the eldest son, and his brothers together hold *jágírs* in seven villages in tahsíls Ráwalpindi and Fatejhang, amounting in annual value to Rs. 5,949. Sirdár Fatteh Khan, Gheba, of Kot, comes next, with *jágírs* of the total amount of Rs. 4,949. Mallik Aulia Khán and his relatives, the Malliks of Pindigheb, enjoy a *jágír* of Rs. 844, in addition to large *chaháram* grants. Mallik Roshan Dín, Awán, of Shamshabad, tahsíl Attock, has a *jágír* of Rs. 2,200. Mansabdár Khan, Dhúnd, of Phulgírán, has *jágírs* of Rs. 1,080, including the whole of four villages and part of another.

Chapter III. F.

Leading Families.

Notable men of each tribe.

No other *jágírs* exceed Rs. 1,000 in annual value.

The *jágírs* are thus distributed by tahsíls:—

Tahsíls.	*Amount.*
	Rs.
Ráwalpindi	12,527
Attock	8,616
Kahuta	3,223
Murree	447
Pindigheb	1,256
Gujar Khan	158
Fatehjang	10,198
Total ...	36,425

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE & ARBORICULTURE.

Chapter IV, A.

Agriculture and Arboriculture.

General statistics of agriculture.

Table No. XIV gives general figures for cultivation and irrigation and for Government waste land ; while the rainfall is shown in Tables Nos. III and III A and III B. Table No. XVII shows statistics of Government estates, and Table No. XVIII of forests. Table No. XX gives the areas under the principal staples, and Table No. XXI the average yield of each. Statistics of live-stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of the chapter. Land tenures, tenants and rent, and the employment of field labour, have already been noticed in Chapter III.

Soils.

The classification of the soils of the district has been made as simple as it could be at this settlement, terms locally in use being always employed. The first main division of cultivated lands is into irrigated and unirrigated.

The irrigated area in the district is not large, and is to be found chiefly in Chhachh and in the Síl-Soán circle of tahsíl Fatehjang. The irrigated lands are classed as :—

(1) Cháhi.

(2) Nahri.

Cháhi lands are those watered from wells, and *nahri* lands those irrigated in any other manner. The term *ábi*, now prescribed in the rules for the preparation of settlement papers, has not been employed in this settlement. The only exception to the use of the term *nahri*, for all land irrigated otherwise than by wells, is the use of the word *hotar*, to describe rice cultivation in the hills of Murree and Kahuta. *Hotar* is the term universally employed by the people themselves, and it has accordingly been adopted.

The total irrigated area of the district amounted in 1887 to 31,979 acres, of which 18,544 acres were irrigated by wells and classed as *chahi*, and 11,902 acres from cuts from the various streams, and classed as *nahri*, and 1,533 acres were classed as *hotar*.

In the Nála circle of tahsíl Attock, and in the Kandi Soán circle of tahsíl Ráwalpindi only has any subdivision been made in the classification of *nahri* lands ; in these tracts a further subdivision has been made into lands bearing usually

Chapter IV, A.

Agriculture and Arboriculture.

Soils.

two crops in the year (*nahri dofasli*), and those bearing only one (*nahri ekfasli*).

The following table shows the distribution of irrigated lands over the various tahsíls of the district and the increase in irrigation since last settlement :—

Tahsil.	Area Irrigated by										
	Last Settlement.			*Present Settlement.*			*Figures for 1892-93.*			Increase on last Settlement.	Percentage of increase.
	Cháhi.	Nahri and hotar.	Total.	Cháhi.	Nahri and hotar.	Total.	Cháhi.	Nahri.	Total.		
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres
Ráwalpindi	1,082	2,440	3,522	1,523	2,923	4,451	1,822	3,041	4,863	1,341	38
Attock...	3,732	7,447	11,179	7,557	8,516	16,073	9,528	8,630	18,158	6,979	62
Kahuta	57	133	190	59	328	387	73	403	476	286	151
Murree	...	770	770	...	1,448	1,448	...	1,634	1,634	864	112
Pindigheb	2,879	21	2,900	3,469	170	3,639	4,009	211	4,220	1,320	46
Gujar Khan	204	...	204	515	...	515	670	...	670	376	128
Fatehjang	3,371	11	3,382	5,421	45	5,466	6,277	36	6,313	2,931	87
Total	11,415	10,822	22,237	18,544	13,435	31,979	22,379	13,955	36,334	14,097	63

It will thus be seen that the irrigated area only amounts to 2·7 per cent. of the cultivated area of the district.

Sailáb.

An intermediate class of land between irrigated and unirrigated is that classed as *sailáb.* This land is usually low-lying alluvial land of great fertility, not artificially irrigated, but naturally moist. It is found mostly on the banks of streams, and is soft, moist and easily worked. It is locally known as *seo* and *mal.* One particular class of *sailáb* lands, however, deserves special mention. These are the water-logged lands on the banks of the Chel stream in tahsíl Attock. Mr. Steedman has thus described them in his Assessment Report for tahsíl Attock :—

The chel lands.

" The *chel* lands are situated along the Chel stream on either side from the village of Khagwáni to that of Shamsabad. The water-logged condition of these lands is due, I fancy, to the following causes. The Chhachh plain is some 300 feet below the water-shed running from Lawrencepur to the Attock hill. Water throughout the plain is near the surface, and is, I believe, supplied by percolation from the Indus. The rain that falls on the high-lying *maira* above sinks in and finds its way down the Chhachh plain, and there, meeting the subsoil springs of that plain, is forced up to the surface between the plain and the foot of the *maira.* My answer to the question, why then does not water ooze up all along the base of the *aira*, is first, that probably the subsoil drainage of the *maira*

Chapter IV, A.

Agriculture and Arboriculture.

The chel lands.

is directed on to the *chel* lands by the Kamra hill on one side and spurs from the Gandgarh on the other; and secondly, that from Shamsabad the water-table is further from the surface, and the Chel runs in a deeper channel. The lands between the Chel stream and the *maira* are consequently much wetter than those on the right bank. The soil itself, apart from the water, is good enough, a light loam without any approach to clay except in a few spots. A good deal of harm has been done by *kallar* on the right bank near Darya, and also on the left bank near Shamsabad. Judging from the general tenor of Major Cracroft's report, the village assessment and the villages internal rating, there must have been great deterioration in these lands since the first settlement. They are now poor, sour and water-logged soils, on which only kharif crops can be grown with any chance of success, either *kallar* or water being fatal to the greater part of rabi crops if sown."

The unirrigated lands of the district have been thus classified.

Lipára.

Lipára lands are either lands lying around the village site, or separate hamlets, and receiving its drainage and enriched by the habits of the people, or are lands which are artificially manured.

Las.

Las lands are lands either lying in a depression, and consequently moist by position, and which receive surface drainage from lands situated higher up, or are lands artificially embanked to retain moisture and soil-washing. These are usually excellent lands.

Maira.

Maira lands include all lands not irrigated or artificially manured, and which are not so inferior in fertility as to be classed as *rakkar*.

Rakkar.

Rakkar lands include all the very poorest of the lands of the district.

This classification has been adhered to throughout the district.

It will be readily understood that all classes of soil vary much in fertility in different parts, and that the lands, for instance of Pindigheb and those of Gujar Khan, are very different in quality.

Lipára lands are classed as *dofasli*, and frequently yield two crops in the year. They do not always do so, but they do in favorable seasons, and, therefore, they rank first among unirrigated lands.

Las lands are never double-cropped, but they yield one crop per annum, which is usually superior to any not-grown on irrigated lands. Wheat is the favorite crop for such soils.

Chapter IV, A.

Agriculture and Arboriculture.

Rakkar.

The *maira* lands in the eastern part of the district in tahsil Gujar Khan, Ráwalpindi, and the Kallar circle of Kahuta, are a good light colored loam. They are usually levelled by means of the *karrah*, a kind of rake without teeth, used for dragging the soil down from the higher portions of the fields on to the lower parts. It is worked with bullocks, and is much used in all parts of the district. The fields are then roughly embanked, and they are of excellent quality, yielding wheat of high repute. The *maira* land of the western tahsíls is often open, sandy, unembanked and inferior.

Rakkar lands include all the worst lands of the district, they are often stony or sandy, poor and light.

The unirrigated land of the district has thus been distributed among the various classes :—

	Acres.
Sailáb	12,742
Lipára	86,886
Las	58,360
Maira	960,659
Rakkar	75,372
Total ...	1,194,019

It will thus be seen that *maira* lands include 80 per cent. of the unirrigated area. Of the total area of the district 2,917,529 acres, 1,225,998 acres, or 42 per cent. were cultivated at the time of the revised settlement, *i.e.*, in 1885. In 1893 the cultivated area was returned at 1,307,351 acres.

Colonel Cracroft's remarks on the soils of the district are interesting and deserve quotation.

" In unirrigated lands still greater variety exists. Alongside of a rich village in the lowlands of a river bed, would be a village of the poorest description on the high bank. The infinite varieties resulting from the juxtaposition of good and barren land and other circumstances, influence a great number of villages, not only relatively to each other, but internally. It must be premised, therefore, that no description of land, although known by the same designation throughout the district, is, either in the whole tract, or in any particular village, of uniform capacity."

Rainfall and seasons.

The rainfall and seasons have been already noticed at page——Chapter I A, and statistics of the total fall and its distribution will be found in the table attached to this Report. The following table shows the times of sowing and reaping of the principal crops of the district :—

Statement showing the dates of sowing, harvesting, and storing of crops in the Ráwalpindi district.

Chapter IV, A.

Agriculture and Arboriculture.

Rainfall and seasons.

Harvest.	Crops.	Sowing. From	Sowing. To	Harvesting. From	Harvesting. To	Storing. From	Storing. To
Kharíf.	Maize ...	15th May.	12th June & July.	29th Sept.	8th Novr.	1st July	23rd Decr.
	Bájra ...	June.	July ...	3rd ,,	19th Octr.	8th Novr.	28th ,,
	Moth, múng and másh.	13th ,,	14th August	19th Octr.	3rd Novr.	23rd ,,	8th ,,
	Til	28th ,,	Do.	Do.	Do.	23rd ,,	8th ,,
	Jowár ...	13th ,,	Do.	Do.	Do.	23rd ,,	8th ,,
Rabi.	Wheat ...	4th Octr.	14th Novr.	15th April	2nd July	22nd June	7th July.
	Barley ...	29th Sept.	Do.	5th ,,	16th May	17th ,,	18th ,,
	Gram ...	Do.	15th Octr.	15th ,,	20th April	13th ,,	27th ,,
	Sarson ...	15th Sept.	Do.	11th ,,	Do.	17th ,,	18th ,,
	Tárámíra ...	Do.	Do.	Do.	Do.	17th ,,	18th ,,

The wells used for irrigation in the district are mostly worked by means of Persian wheels. These wells are usually lined with masonry; in Attock they are made with bricks and lime, in other places with stone and lime. The depth of the wells varies much in the different tahsíls, the average in each being as follows :—

Ráwalpindi	18 feet.
Attock	19 ,,
Kahuta	9 ,,
Murree	...
Pindigheb	15 ,,
Gujar Khan	11 ,,
Fatehjang	20 ,,

There are in all 5,302 wells in the district, of which the following is a detail :—

Tahsíl.	Masonry or pakka wells in 1892-93.	Kachcha wells, dhenklís and jhallárs in use during the year 1892-93.	Grand Total, 1892-93.
Ráwalpindi	602	179	781
Attock	1,886	222	2,108
Kahuta	36	27	63
Murree	...	...	...
Pindigheb	1,080	88	1,168
Gujar Khan	337	219	556
Fatehjang	1,589	110	1,699
Total	5,530	845	6,375

Chapter IV, A.

Agriculture and Arboriculture.

Rainfall and seasons.

Wells are commonest in the Chhachh circle of Attock and the Síl-Soán circle of Fatehjang. The average cost of a masonry well is about Rs. 450; of an unbricked well about Rs. 100. A masonry well with two Persian wheels in Chhachh, however, would cost from Rs. 1,000 to 2,000. The average area irrigated from each well is 3·5 acres, but it varies from one acre in Gujar Khan and Kahuta, two acres in Rávalpindi, up to five acres in Chhachh. Single-wheels are worked by a single bullock or buffalo costing about Rs. 20 to 30. The cost of a pair of bullocks to work a well with two Persian wheels is, on the average, Rs. 50. The cost of the plant of a well is from Rs. 40 to 70 where there is one Persian wheel, and about Rs. 80 to 100 in case there are two.

Canal irrigation.

The *nahri* irrigated lands amount to 13,435 acres. This is land irrigated from small channels made to draw off the water from the various streams of the district. Most of these cuts are taken from the Haro stream. Two-thirds, or 8,500 acres of the area irrigated in this manner, is to be found in the Attock tahsíl. There is little irrigation by cuts from any other streams, except the Haro which crosses the north-west corner of the Ráwalpindi tahsíl, and irrigates some land there also. The other streams of the district are seldom of any value for this purpose. A few villages, however, take water from the Kharang stream in the Ráwalpindi tahsíl.

Agricultural implements and appliances.

There is nothing very specially worthy of note about the agricultural implements in use in this district, which are of the usual type. The ploughs are light and similar to those used in other parts of the Punjab, and there is no tendency apparent to replace them with any other. The woodwork of the plough is usually of olive (*kao, olea Europea*), *phulaa* (*Acacia modesta*), *khair* (*Acacia catechu*), or *shísham* (*Dalbergia sissoo*). The village carpenter makes these implements, receiving the wood and iron from the zamíndárs. The component parts of a country plough have been so often described that it would be useless to recount them here.

The total number of ploughs in the district is shown as 103,976, with 173,793 plough-cattle. Cows and buffaloes are also used to draw ploughs in this district, which accounts for there not being a pair of oxen for every plough. The area per plough cultivated on the average is 9¾ acres, but it varies much in different circles.

Other implements used in agricultural pursuits in this district are—

Name of implements.

Panjáli or *jot* (yoke), made usually of light wood, Persian lilac or bamboo, for yoking oxen to the plough or harrow.

Nári (traces), of leather, for attaching the yoke to the plough, &c.

Trat (whip), a whip with wooden handle and leather lash for driving oxen. *Choka* (goad) of wood, with iron

Chapter IV, A.

Agriculture and Arboriculture.

Name of implements.

point. *Maira* or *maj* (harrow). This is a flat board, some ten inches broad and eight feet long. A pair of oxen is yoked to this, and the driver stands on the board and drives them over the field to level it before sowing after ploughing; usually made of *phulaa, tút* or pine wood.

Karrah (earth-board), a large flat board with teeth at the lower end. Drawn by bullocks, and used for levelling fields by dragging earth from higher portions on to the lower, made of various woods, *khair, phulaa* or *tút*; much used in this district.

Jandra or *jandri* (earth-board), similar to the *karrah*, but smaller and drawn by hand instead of bullocks. Requires two men to work it, one to hold it down, the other to drag it.

Khopa (blinkers), coverings placed over the eyes of bullocks or buffaloes when working Persian wheels.

Chhikka or *topa* (muzzle), made of string, placed over the noses of cattle to prevent their eating the crops; also used to prevent calves from sucking.

Nali (seed pipe), a pipe, headed by a cup, attached to the back of the plough, through which the seed is allowed to fall.

Trangar, open net for carrying straw or grass.

Ghománi or *Ghomat* (sling), used for frightening birds, &c., off the crops.

Manna (platform), a high platform, with bed of string, placed in the fields when the crops are ripening for the watchers to sit upon.

Phála, a bundle of thorny branches pressed together and loaded with stones, dragged by bullocks over the crops to break the husks and chop up the straw.

Tringli (pitch-fork), used for throwing up the mixed grain and chaff into the air to separate them.

Phio, a flat spade, used for throwing the grain into the air after it has been already sifted by the *tringli*, to further divide off the actual grain from chaff and dust. The blade is usually made of *shísham* carefully planed, the handle of bamboo or light wood.

Chhaj (winnowing basket), shovel-shaped basket, the smaller kind is used for winnowing grain, the larger for sifting refuse.

Salanga or *satanga* (pitch-fork with two prongs), a rough wooden pitch-fork, chiefly used for lifting bundles of thorns in making thorn hedges.

Kandáli or *kundala* (for digging holes), shaped like a straight narrow spade, made of wood with iron blade.

Kahi (spade), a spade with blade at right angles to the handle.

Kohári, kulhári (axe).

Chapter IV, A.

Agriculture and Arboricul ture.

Name of implements.

Dántri or *daráti* (sickle), sickle for cutting crops, &c.

Ramba or *khurpa* (trowel), this is a small trowel or hoe, with a short handle.

Tokra (basket), a large basket for carrying manure.

Bora, open sack of rough rope for carrying manure, earth, &c., on beasts of burden.

There is little sugar-cane grown in this district, except in Chhachh. The old sugar-mill or *kohlu* is not met with; the Behea sugar-mill being almost universally employed. Those zamíndárs who grow sugar-cane, but have no mills of their own, hire those of their neighbours at one rupee per day of 24 hours.

Oil-mills, known as *ghání*, are used to express oil from *sarson*, *táramíra* and other oil-seeds. These are constructed of wood, usually of *shisham*, *tút* or *phulaa*, and consist of a circular receptacle of wood, made strong and bound at the top with iron, in which the grain to be crushed is placed. At the bottom of this is a small outlet for the oil to escape.

In the centre of the receptacle a heavy wooden crusher revolves, being yoked by a beam at right angles to itself to an ox or buffalo. The horizontal beam is weighted with stones, and as the animal paces slowly round, grain is pressed between the vertical crusher and the sides of the circular receptacle, the oil is squeezed out and escapes below. This is the usual form found throughout the Province, and it is to be met with in nearly every village in the district. It costs about Rs. 35 to make on the average. It is still occasionally but very rarely used for pressing sugar-cane; the *belna* or Behea sugar-mill being now commonly employed.

Agricultural operations.

Breaking up of waste lands.

Waste lands are usually ploughed up when first brought under cultivation in January, after a portion of the winter rains have fallen, or in July and August after the summer rains have commenced. Unless the lands are particularly suitable for cultivation, those broken up by the plough in January will be sown in autumn with a spring crop, and those broken up for the first time in July and August will be sown for the next autumn crop. Land thus broken up will be ploughed up as frequently as its cultivators can arrange to do it, before being sown with a crop.

Ploughings.

Lands already under cultivation will get from ten to twenty ploughings before a wheat or spring crop, and, when lying fallow, five or six before an autumn crop, if possible; but when an autumn crop immediately follows a spring crop, only two or three ploughings can be accomplished; and similarly, when a spring crop is taken on manured lands immediately after an autumn harvest, only two or three ploughings can take place. The value of fallow ploughings is very fully understood in the eastern parts of the district, and, speaking generally, fallow land is turned over with the plough as often as the

Chapter IV, A.

Agriculture and Arboriculture.

Ploughings.

cultivators can manage it. Large clods are broken up with spades and similar implements and after the last few ploughings the harrow is also run over the fields. In the western tahsils, where the lands are much in the hands of tenants, the same amount of labour and care is rarely shown.

Seeds.

Considerable care is now exercised in the selection of seed for wheat growing in Gujar Khan, Ráwalpindi and Kahuta. The strong, red bearded wheat, locally known as *lohi*, is the variety preferred to any other. Maize seeds are also chosen with care, but there is room for improvement in this respect in regard to all crops.

Sowing for the wheat crops is usually done by means of a seed-pipe at the back of the plough, but when the rains have been abundant, it is sometimes done broadcast by hand. Autumn crops are usually sown by hand.

The harrow is not much used after sowing, but is sometimes passed over fields to reduce the furrows to the same level when the rain has been scanty.

Weeding is only done frequently on irrigated lands by hand and occasionally on rain lands.

The plough is run through rain-watered lands bearing maize or *bájra* crops, when the crops are still young, at intervals of about a foot. This forms drains to let the moisture down to the roots, throws fresh soil on to them, and also turns up the weeds. This is done two or three times, and is an important operation in husbandry, known in this district as *sil*.

Reaping.

Reaping of grain crops is done with the sickle (*dántri*). Ratooning cotton is also cut with the sickle, but when it is desired to rotate the crop, the cotton roots are dug out with the spade.

Threshing and winnowing.

The grain, in the case of spring crops such as wheat and barley, is threshed out by means of large bundles of thorns, which are weighted with stones (*phála*) and dragged over the grain by cattle driven round and round as it lies on the threshing floor (*khalára*). The threshing-floor is a small space in one part of the field carefully levelled and then moistened and pressed down by the feet of flocks of sheep driven over it, after which some crop of little value is first threshed on it, and after it has been thus cleansed, it is ready for more valuable crops.

The autumn crops are trodden out by the feet of cattle driven round and round on the threshing-floor, which is smaller than that used for spring crops. The grain which has been threshed out is next winnowed, as soon as a day occurs with sufficient wind to carry out the operation.

The winnowing is done first with the *tringáli* or pitchfork, and then with the *phio*, a flat spade-shaped instrument,

Chapter IV, A.

Agriculture and Arboriculture.

Threshing and winnowing.

and consists simply in throwing the grain and chaff straight into the air; the wind blows away the light chaff, the grain falling back on to the heap. The *chhaj*, or winnowing basket, is not used much for sifting grain. *Bájra* is the crop in connexion with which it is most commonly employed.

After the winnowing is complete, if the crop has been grown by a tenant, the owner's and tenant's shares are separated off at the threshing-floor, and the dues of the village artizans are paid at the same time. The owners of the crop are usually at this time also much pestered by beggars, to whom it is the practice to give small portions of the grain and straw.

Manure.

The manure used by the zamindárs of the district consists of house-refuse, cattle-dung, droppings of sheep, goats, &c., and old straw which has mildewed or rotted from keeping, ashes and earth-salts.

The fields lying near the homestead, which is usually raised above the surrounding soil, get manured by natural drainage, and as a result, of the habits of the people. Fields at a distance from the homestead are artificially manured, the manure being carried to the fields, distributed over them, and then ploughed in.

In the hill tracts it used to be a common custom for the villagers to get the Gujar herdsmen to collect their flocks on to the unsown fields at night, in return for which the owners of the fields supplied the herdsmen with food. The droppings of sheep and goats is esteemed the most fertilizing form of manure in this district. Wherever there are irrigated lands, these get the bulk of the available manure. The manure is thrown out on the ground first out of sacks, and then spread over it with the *phio* or flat wooden spade, and is then ploughed in before the crop is sown. Manure is also put into fields when the crop has come up. In the case of sugar-cane and melons, ashes and *kallar* or earthy-salt are used in this way.

Much manure is used in the hill tracts of Murree and Kahuta.

In very dry tracts, such as parts of Pindigheb and Attock, manure is of little value and is not much used, except when the rains are unusually favorable. The people say that manure in very dry seasons only burns up the crop.

The best irrigated lands in Chhachh get 300 maunds of manure per acre per annum. On the sugar-cane lands in the immediate neighbourhood of Hazro, however, 600 to 700 maunds of manure per acre is put into the soil. Other irrigated lands get from 150 to 250 maunds.

Unirrigated *lipára* lands get from 80 to 160 maunds per acre in the year in which they are manured, but no very accurate average can be struck as the amount of manure available for any particular field varies very much according to

Chapter IV, A.

Agriculture and Arboriculture.

Manure.

circumstances, the number of cattle possessed by the owner, the distance of the fields from the homestead, and the nature of the crop intended to be sown, all affecting the question. Manure is much valued in the eastern portions of the district.

The lands in the Murree and Kahuta hills, which are not manured, are of comparatively little value; those that are manured bear excellent maize crops, and some wheat. The irrigated lands may all be classed as manured, and amount to one per cent. of the total area; seven per cent. of the total cultivated area of the district has been classed as *lipára* or manured; of this it may be said that one half, favorably situated, is constantly manured, and that the remaining half is a fluctuating area, constant in quantity with varying units; that is to say, the same area is manured year by year, but the fields chosen to receive the manure vary from time to time.

Rotation of crops.

The husbandry of the district is much better and more careful in the eastern portions of the district, in the Chhachh circle of Attock and in the Síl-Soán circle of Fatehjang than elsewhere. The irrigated land of the Chhachh circle and of the Síl-Soán circle, much of which is cultivated by Malliárs, is extremely well tilled and tended, and the good loams of Ráwalpindi, Kallar and Gujar Khan are also in general well cultivated, albeit by methods usually considered primitive. The larger holdings and poorer lands of Fatehjang and Pindigheb, however, are treated with much less care and attention.

Lands irrigated by wells are always manured, and are constantly under crop. The well lands in Chhachh yield sugarcane, tobacco, vegetables, cotton and ordinary grain crops. There is a little sugarcane in Ráwalpindi tahsil and elsewhere, but the ordinary crops are vegetables, cotton and grain crops, such as maize, barley, and wheat.

Lands irrigated from cuts are manured wherever manure is available. They bear similar crops to those grown on well lands, with a much larger proportion of the ordinary cereals. Much maize is grown on these lands. They vary very much in quality, some receiving full irrigation, while others can only be irrigated when the rainfall has been plentiful.

Unirrigated manured lands bear two crops in favorable years, the area of crops per 100 acres cultivated in the year having been 150 acres. One really good crop, either spring or autumn, is taken off manured lands, and when opportunity offers, a second crop; but even on the best manured lands two crops are not taken yearly for any number of years together. The average number of crops per acre, however, exceed three in two years. The commonest form of rotation observed on such lands is *bajra* (*Penicillaria spicata*) followed by barley. In some cases no attempt is made to take more than one crop per annum, and the usual process is then to take a crop of wheat and

Chapter IV, A.

Agriculture and Arboriculture.

Rotation of crops.

then of *bájra*, and then to allow the land to lie fallow for two harvests. Manured land in the eastern parts of the district, when treated in this way, yields very good crops both of wheat and bulrush-millet (*bájra*) and other cereals.

The usual crops grown on manured lands are: in the spring, wheat, which is grown on about two-thirds of the area under crop, barley and *sarson*; and in the autumn, *bajra*, maize and cotton. Cotton, however, remains on the land for the whole year, and if then cut down within a few inches of the surface, will again yield a crop in the next harvest.

Sailáb, that is, "*seo*" and *mal* lands, bear sometimes vegetables and melons, usually wheat in the spring and *chari* in the autumn.

The system of cultivation on *las* lands varies very little wheat is the crop *par excellence* grown on such soil. It seldom yields more than one crop in the year, but the wheat crop grown on *las* lands is as good as any in the district.

The *maira* lands, which form 78 cent. of the cultivated lands, are, as might be expected from the description of such lands given on page 145, very variously treated, but, speaking generally, they are always classed either as *Hári*, that is, bearing one crop each spring; or *Sawni*, or bearing one crop each autumn, or what is called *ekfasli*. The *ekfasli* system of cultivation which obtains much in the eastern half of the district, is to take first a crop of wheat or barley in the spring, followed immediately by an autumn crop of *bajra*, *moth*, *mung* or *jowár*, and then to leave the land fallow for the next two crops, that is, for about ten months. This is usually found to be better husbandry than to take a crop of wheat only year after year, or a crop of *bájra* in the same way; but it does not suit all soils alike. A bye-crop of *tárámíra* sown before the autumn crop has been cut is also often taken from such lands, chiefly in the Gujar Khan tahsíl. This crop is also usually grown on the embankments between the fields; first, because all available space is thus utilized, and it involves no labour, and is useful for fodder; and secondly, because stray cattle will always make for this *tárámíra* when they see it and spare the wheat.

The crops usually grown on *maira* lands are in the spring harvest, wheat, barley and *sarson*, except in the Jandal circle of Pindigheb, where gram is much grown; and in the autumn, *bájra*, *moth*, *mung* and *chari*.

Rakkar lands are merely inferior to *maira*, and are cultivated according to their capacity. Some of the very worst only yield one crop in two years or even less.

Chief staples: wheat.

The staple product throughout the district in the spring harvest is wheat. About four-fifths of the cultivated area of the district at this harvest is taken up with this cereal

Chapter IV, A.

Agriculture and Arboriculture.

Chief staples wheat.

Other crops grown are barley, gram, and mustard seed for oil.

Throughout the district the wheat grown is of good quality, but it is especially excellent in Gujar Khan, Kallar (tahsíl Kahuta), and in the eastern portion of the Ráwalpindi tahsíl; and the wheat of this part of the district, under the name of "Gujar Khan wheat," is now largely exported to other parts of India, and when prices are favorable, to Europe *viâ* Karachi. The variety preferred is the strong bearded red wheat, known locally as *lohi, rattar* or *ratti,* which grows particularly well in these parts, owing to the suitability of the soil and the regularity and copiousness of the winter rains. The soft white bearded variety of wheat is also grown in this district, and is of good quality, but the hard red variety is much more common. Beardless wheat is very little sown. The best time for sowing wheat is early in October, but if favorable rains do not fall about that time, it can be sown up to the end of December. When an autumn crop has already been taken off the land, it is usually sown, if possible, in November. In some parts of the district, when the autumn crop has not been favorable, and it has not been possible to sow it before, wheat has been occasionally sown as late as January; but this is only done under pressure of necessity.

The crop requires weeding occasionally about the end of December and beginning of January; the *piázi* or wild leek being the commonest weed. After this the fields then require little or no attention, until the time comes for cutting the crop.

Heavy rains are desirable in August and September before sowings, and, speaking generally, the zamíndárs think they cannot have too much rain while the crop is in the ground. Rains in Chet (March), however, are most prized, the people having a proverb to the effect—

Wasse Chetar,
Na ghar meve na khetar,
or
Wasse Chet,
Na khál mitte na khet.

The meaning being that, there is no room anywhere for the grain when rains fall in March.

Wheat ripens in different parts of the district at various periods. In the western plains it is cut as early as the end of April; in the eastern plains usually in May; in the hills as late as July. Wheat is in this district very rarely sown in conjunction with any other cereal or pulse and different varieties of wheat are not sown in the same field.

Mustard (*sarson*) and *táráмira* is often sown, especially in Gujar Khan, along with wheat. This is never, however, allowed to ripen, but is taken out early in the year for fodder

Chapter IV, A.

Agriculture and Arboriculture.

Chief staples: wheat.

and other purposes. It was at one time supposed that this practice rendered the wheat more liable to rust (*kummi*), but careful enquiries made on this point did not bear out the assumption.

Rust, known as *kummi* or *kungi*, is the result of damp cloudy weather. Rain alone does not appear to produce it, unless accompanied and followed by heavy damp close weather. If the weather between the showers of rain is bright and wind springs up, the tendency to rust is dissipated, and it is wonderful to see how much good a few clear fresh days will do even to crops which have already begun to rust, provided the mischief has not gone too far. Rust and hailstones in spring are the greatest dangers to which the wheat crops of the district are exposed.

A large number of experiments were made on the outturn of wheat on the various soils of the district. These experiments were carefully made, the fields being selected early in autumn, so that the results should not be vitiated by choosing fields only after the crops had come to maturity.

In the spring of 1885, 524,426 acres were under wheat crop, of which the average outturn was estimated at 600 lbs. per acre, good and bad lands being alike included in this average. The area under wheat in 1893 was 363,523 acres, and the average outturn was estimated at 507 lbs. per acre.

Barley.

Barley is grown in this district almost entirely on manured or irrigated lands. It is always grown alone, and, like the wheat, is of good quality. That grown in the Ráwalpindi tahsíl is noted for its excellence, and superior to that grown in most parts of the Province.

Its outturn is larger than that of wheat, and it is never grown on inferior lands.

In the spring of 1885, the total area under barley was 31,764 acres. In 1893 it was 56,678 acres.

Barley is sown at the same time as wheat, but can be sown later than that cereal, and ripens earlier. It is usually reaped in April and May, and is garnered generally by the end of June, or early in July. In years of pressure or distress, barley is sometimes cut in March, and the grain, though not absolutely ripe, can be then eaten.

Gram.

Gram is only grown to any extent in the Jandal circle of tahsíl Pindigheb, and to a small extent in other parts of that tahsíl and in Fatehjang. Both red and white varieties, the latter known as *roda*, are grown in Jandal, which is a light sandy tract, and is of good quality. It is sown in October and cut in April. It requires little rain, and is easily blighted by unfavorable winds. It is in this district always grown alone.

The total area under gram in 1885 was 52,196 acres. In 1893 it was 44,308 acres.

Sarson.

Sarson or mustard (*Brassica campestris*) is grown to a considerable extent in some places, alone for oilseed, or now commonly with wheat for use as *ság* or vegetables, and for fodder. It is sown in the end of September, and when allowed to ripen for oilseed is cut in the second half of April. Lands sown with wheat and *sarson* mixed have a very rich and pleasing appearance to the eye. Two varieties of *sarson*, the white known as *gori* or *chitti*, and the black or *káli*, are in use.

Thirty-one thousand two hundred and twenty-two acres were under *sarson* in 1885, in 1893 the area returned under rape and other seeds was 96,594 acres. This includes *sarson*, *táramíra* and other similar crops.

Táramíra.

Táramíra is grown on the embankments and divisions of fields and on much of the poor outlying lands of the villages in the plains of the district. It sows itself when it has once taken possession of the soil. It is often sown in land on which a *bájra* crop is standing, and forms a bye-crop on such lands, not being counted as a crop in the system of husbandry. It is usually sown in September, and when allowed to ripen as oilseed is cut in April; it is much used as fodder, and is the favorite food of camels.

In the spring of 1885, 63,418 acres were returned as under *táramíra*.

Tobacco.

Tobacco is grown only on irrigated lands, and is most commonly met with in Chhachh, but is grown wherever there are wells for irrigation. It is sown from 15th January to the end of February, and cut in the end of June. The tobacco grown in Chhachh is mostly made into snuff by Kashmíris and Arorás at Hazro; thence it is exported from the Lawrencepur station to other parts of the Punjab, especially Amritsar and Karáchi. Snuff is also manufactured at Makhad. The area under tobacco in 1885 was 1,681 acres. In 1893 it had increased to 3,420 acres.

During the progress of settlement operations experiments were made on 2·9 acres in tahsíl Attock, the result being an average outturn of 1,251 sérs per acre.

No other crops of any importance are grown in the spring harvest.

Some *alsi* (linseed), *masar* (*ervum lens*) and safflower (*kasumba*) are grown here and there, but the area under these crops is insignificant. Melons are also grown to a considerable extent in the Chhachh circle of Attock in the moist lands below the Gandgarh mountain.

The staple products of the autumn harvest are *bájra* in the plains, which occupied 20 per cent. of the cultivated area at

Chapter IV, A. — Agriculture and Arboriculture.

the harvest of 1886, and maize, which occupied 5 per cent. of the area in the hills. Other autumn crops are *chari* or *jowár*, grown thick for fodder, cotton, *múng*, *moth* and *másh*, sugarcane, rice and potatoes.

Bájra.

Bájra is the most common crop grown in the autumn harvest throughout the plains of the district. In the hills maize takes the first place. *Bájra* (*Penicillaria spicata*) is sown usually in the latter half of May and in June, and is cut in September and the first half of October. The best *bájra* is grown with the stalks well apart from each other, so that the plough can be run between them as described on page 151.

A common agricultural proverb on the proper method of growing various crops runs as follows :—

Moth supattal,
Til ghane,
Dad trap jowár ; Githon utte bájra,
Dalanga utte bár

which signifies that *moth* should be grown with the plants, at a distance from each other ; *til* with them close together ; *jowár* stalks at a frog's leap distance from each other ; *bájra* stalks a span apart, and cotton stalks separate one pace from each other.

Bájra is grown on all classes of unirrigated lands, but it is a very favorite crop for manured lands, on which it thrives best and gives the greatest outturn. The grain forms a great part of the food of the people in the plains. The *bájra* of the district, especially of the eastern portion, is of excellent quality, the husbandry is good, and the seed chosen usually with some care. The area under *bájra* throughout the district in autumn of 1886 was 240,098 acres ; the estimated outturn per acre being 205 sérs. The area under *bájra* in 1892 was 286,319 acres.

Maize.

Maize is grown in this district generally as an autumn crop, but also sometimes as a spring crop in the plains on irrigated lands.

The following account of maize cultivation in the Ráwalpindi district is taken from a special report on the subject furnished by Captain Egerton, Assistant Settlement Officer, in November 1884.

Varieties grown.

The two varieties of maize which are universally cultivated in every tahsíl in the district are the white and yellow, called respectively *sufaid* or *chitti* and *pili*. Besides the above, we find in the Murree tahsíl varieties called *sattri*, *saithi*, *kári*. The latter, *kari*, is also grown in the Ráwalpindi tahsíl.

The Attock tahsíl is the only tahsíl in which the American variety is grown. It is locally known as *garma*, but must not be confused with that called *harami* or *mausam garma*, grown in Pindigheb.

Chapter IV.A.

Agriculture and Arboriculture.

Circumstances under which preferred.

The two first named varieties, namely, *chitti* or *pili*, are used for all purposes without much distinction. The only variety which appears to be grown almost entirely for fodder, is that called *kari*. It is not very good to eat, and thrives best in a cold climate.

In the Murree tahsil preference is given to one or other of the five varieties there grown according to the more or less elevated position of the fields and consequent alternations of climate. That called *saithi* only thrives in a cold climate, and has this advantage that it can be cultivated in inferior lands.

In the Ráwalpindi tahsíl, the variety called *kari*, owing to the superior nature of the soil, can be brought to greater perfection than in Murree, and is in that tahsíl preferred to *píli*. As a matter of fact, all the varieties grown are used for all purposes, and it is not customary to set apart any particular variety for making flour, for roasting, or for use as a vegetable.

The yearly course.

Maize (*makki*) is, in most parts of the district, preceded and succeeded by barley, and except in *cháhi*, or well-watered lands, it is usual only to take one crop off the land in the year. An exception, however, is found in Pindigheb, where two varieties, one in the rabi, and one in the kharíf, are sometimes taken off the land in the same year. In some parts of Fatehjang a barley and maize crop are taken off the land in the same year, and in this tahsíl tobacco is sometimes alternated with maize, but the custom is not general.

It is generally admitted that wheat does not do well alternated with Indian corn; and especially in the Murree tahsíl, where the soil is poor, if sown after wheat, the maize crop is a failure. Similarly wheat cannot succeed maize, though only one crop be taken in the year.

System of husbandry.

The system of husbandry differs much in different tahsíls. In the Ráwalpindi tahsíl maize is sown on the 1st July in manured land and about the 15th July in *cháhi* or well-watered lands, and *nahri* or canal-watered lands. The seed germinates in three or four days, and the first *godi* (hoeing) is effected in about ten days from sowing. At this time water is also turned on in irrigated lands. When the land surface has caked after watering, a second *godi* or loosening of the surface soil is effected. Before the crop reaches maturity, the land is also furrowed (*sil*) three times.

Irrigated lands are ploughed three or four times, and *bárání* lands eight times before sowing. This differs directly from the system pursued in the Murree hills, where only two ploughings are effected. Manure is applied before sowing in all lands in this tahsíl (Ráwalpindi), and, indeed with very few exceptions, this is the general custom in the district, the outturn depending to a great extent on the richness of the soil.

Chapter IV, A.

Agriculture and Arboriculture.

System of husbandry.

The cob or *bhutta* (*chhalli*) is fairly matured in sixty days, but is left for ten days more before the stalks are cut down. The cobs and stalks are then collected in heaps, called *phassa*, and exposed to the rays of the sun for fifteen days. The cobs are then separated from the stalks and placed in the threshing-floor, and the seed is either beaten from the core with clubs, or removed by the trampling of cattle.

In Fatehjang tahsíl the wheat or barley (generally barley, but in this tahsíl it is sometimes the custom to alternate wheat and maize) being reaped about the last day of April, the land is then left fallow for a month, in June the land is ploughed and manured, and after this, as soon as the rainfall comes three or four times more. Sowing takes place from the 1st to the 15th August. If the rainfall is not opportune and the land irrigable, it is flooded seven days before sowing. In *cháhi* lands weekly waterings take place till the crop is matured. *Godi* is effected fortnightly; but if the rainfall is plentiful, ordinary weeding is substituted. The crop matures in about two and half months.

In the Attock tahsíl American corn is cultivated by the Malliárs (Aráins) of Sarwalla, and is sown in May to June and reaped in July to August. At this season the indigenous varieties cannot be cultivated. The land is ploughed three or four times and manured before sowing. If at the time of ploughing and before sowing-time no manure is procurable, manuring is effected when the crop is about a foot high. If there is not an opportune rainfall, it is usual in irrigated lands to water before sowing. *Godi* is effected when the crop is half grown, and again when about a yard high, and when the cob is formed in irrigated lands, but in *báráni* lands furrowing (*sil*) is substituted for *godi* when the crop is eighteen inches high. Sowing of the native seed takes place from 23rd July to 2nd August.

The cobs form about the middle of October, and reach maturity at about the end of October. The stalk (*tánda*) is then cut and collected in heaps (*phassa*) and exposed for a fortnight to the sun. The cobs are then separated from the stalk and peeled; the white variety requires plenty of manure. *Dhanian*, a sort of *masála*, is occasionally sown after the last *godi*, but then the crop is not succeeded by barley.

In Pindigheb tahsíl maize is sown about the 11th of May, and reaches maturity about the 5th of August. Sometimes maize is again sown in the kharíf, ripening about the 12th December. When maize is alternated with wheat, the land is left fallow for a crop in between, *i.e.*, *ekfasli* system. When the wheat has been reaped, the land is watered and ploughed, and the yellow *makki* called *garma*, sown. It is cleared about the 6th August. The system of sowing is as follows. The land is watered, and when the surface has caked it is ploughed and hurrowed and the clods are smashed up; the land is then

Chapter IV, A.

Agriculture and Arboriculture.

System of husbandry.

furrowed, and holes called *choka* are made with a *ramba*. Two or three seeds are dropped into each hole. *Godi* and the destruction of insects have to be regularly effected. The hot weather crop is always poor, and, as has been mentioned, good successive crops of wheat and *makki* are not generally obtained. Very often the hot weather crop of maize is succeeded by *bájra* in the kharíf; a plough with two cattle is worked by one man. Manuring is generally done before the cold weather crop of maize, and always before planting wheat or barley. This suffices for the whole year's course. Two or three days after the appearance of the crop, it is usual to water it, and *godi* is effected. Useless or poor plants are removed and given to the cattle. The hot weather crop matures about the 28th of August. The crop is then cut and collected in heaps (*phassa*). The seeds are allowed to dry in the skin, and the *phassa* is watched at night. When dry, the cobs are separated from the stalks, and after two or three days more exposure, the seed is beaten from the core with clubs, and the best seed set apart for sowing. The grain is winnowed, the core used for fuel and the stalks given to the cattle.

The Malliárs of Akhlás grow a fine cob. Good land and good husbandry are both required.

In Murree tahsíl the land has to be highly manured in the more elevated tracts. Sowing takes place in May and June. Except in the lower lands, where the climate is warm, the crop does not mature for four months in these lands, the variety called *sattri* is grown, which ripens in sixty days. There is no rotation of crops in this tahsíl as far as maize goes. It is generally sown once a year in all manured (*lipára*) lands. If the land becomes impoverished, it is allowed to lie fallow for a year, or potatoes are tried. Only two ploughings are effected before sowing. More than two ploughings is deleterious. Manure is put in in July, August and September. The snow then falls and causes the manure to percolate the surface soil. After the snow has disappeared, the land is furrowed for sowing, which is done broadcast, eight sérs sufficing for one kanál. *Godi* is effected soon after the appearance of the crop, and furrowing (*síl*) when the plants are a foot high. *Mothi* for cattle is sometimes sown along with the maize, and grows with it, the proportion being $\frac{1}{4}$ to *mothi*, $\frac{3}{4}$ to maize. After exposure in the *phassa* for 15 days after reaping, the seed is beaten off the core with sticks. Sowing is always effected after a seasonable rain.

General remarks.

The most successful cultivators of maize are the Malliárs or Aráíns, a most industrious class, and the best cultivators in the district. Their success is obtained by constant ploughing before sowing; assiduous attention to the crop by weeding, *godi*; and *síl*; and care in the selection of seed. The finest seeds of the finest cobs are most carefully preserved for next year's sowing. In going about the district, I have frequently been struck with admiration of the way in which the

Chapter IV, A.
Agriculture and Arboriculture.
General remarks.

Aráins cultivate their maize. One of their *khets* of *makki*, about a foot high in appearance, bears about the same comparison to that of an inferior cultivation that a British regiment in column would to a street-rabble.

The Awáns are also successful cultivators of maize, and very nearly rival the Malliárs. Of course in maize cultivation, the amount of manure available, timely rainfall, and a judicious rotation of crops, are all most important factors; but what is required to improve the quality of the maize grown is a careful selection of seed by the cultivators, and the fostering care displayed by the Malliárs in bringing their crop to maturity.

The total area under maize cultivation in 1886 was 59,404 acres, in 1892 it was 61,057 acres.

Cotton.

Cotton is cultivated throughout the district. There will always be some cotton grown in every village, and it is cultivated on every class of soil, irrigated or unirrigated, except the very worst. Cotton is sown in April; the seeds are sown broadcast, but scantily, so that the plants shall not press upon each other. Furrowing (*síl*) is done after it has begun to come up, especially on irrigated lands, and pickings commence in the middle of September, and continue once a week throughout November. This is usually done by women and children; the husks are given to the cattle, after roasting, with their chaff or other fodder. Cotton is a plant which can be ratooned, and if another crop is desired, it is cut down in December. If it is intended to take a different crop off the ground in succession to cotton, it is necessary carefully to dig out tho roots. Too much rain is bad for cotton, and it grows best in average land which, while not damp and water-logged, should be fairly moist.

The area under cotton in 1886 was 53,318 acres.

The following experiments were made at the revised settlement :—

Tahsil.	Area experimented on.	Total produce in sérs.	Average produce per acre in sérs.
Ráwalpindi	7·8	36	5
Attock	...	...	...
Kahuta	...	...	...
Murree	0·3	10	33
Pindigheb	37·6	205	6
Gujar Khan	2·8	36	13
Fatehjang	13·5	127	9

Rice.

Rice is little grown in the Ráwalpindi district. What there is, is mostly to be found on the lands known as *hotar* in the Murree tahsíl, and it is not usually of the best quality, although there are many different varieties known in the district. Rice in the hills is grown on terraced fields, on the banks of streams and ravines from which it can be flooded.

Chapter IV, A.

Agriculture and Arboriculture.

Rice.

The ground is first flooded in March, then ploughed up and levelled with the harrow (*maira*) and weeded; the seed is then soaked for a week, and when it commences to break it is taken and sown very thickly in a corner of the field which has been manured with *drek* or *bhaikar* leaves. It remains thus in the ground throughout Jeth (May, June), and is kept well flooded. The rice fields are kept flooded, and well ploughed up in Hár (June and July) three times, and the water well mixed into the ground, which is then levelled, and the rice plants are then taken out and planted over the field by hand at a distance of one foot from each other. This goes on until the end of July, the fields being kept continuously under water and carefully weeded. In October the rice ripens, the water is run off, and the crop is cut.

The area under rice cultivation in 1886 was 1,566 acres. Of this area, 1,089 were in the Murree tahsíl. The area in 1892 was only 560 acres.

Sugarcane.

The total area of sugarcane grown in the Ráwalpindi district in the year 1885 was 1,000 acres only, of which over 800 acres are to be found in Attock, almost the whole of this being in the Chhachh. In 1892 the area was 1,559 acres. What is grown, however, is of very good quality; three kinds are cultivated—*ponda, káhu, sahárni.*

The *ponda* and *sahárni* varieties are sold in the stalk, and eaten as *ganderi.* All the *ponda* grown elsewhere than in Attock is so treated, and cane grown near Ráwalpindi yields a large return in this way. The *káhu* is a slender variety of cane, from which the juice is extracted. Sugarcane is only grown on the best well or canal irrigated lands. Except in Chhachh, its cultivation is not an important item in the husbandry of the district. In Chhachh planting takes place from 20th March to the end of April, and the cane is usually grown in lands from which cotton has been dug out in the preceding December, the ground being constantly ploughed up thereafter to prepare it for sugarcane. The best selected canes are tied into bundles and buried in the ground in the middle of October, and they are left in the ground until the time for planting arrives. They are then taken up and are carefully cut into lengths from six inches to one foot, each containing one or more knots. All inferior, bruised or blemished portions are rejected. These pieces are then planted horizontally in the ground, which has been well ploughed and manured, about six inches under the surface, and the same distance apart. When this has been done over the whole field to be planted, water is at once let on to it, chiefly in order to obviate danger from white ants. The land is then irrigated as frequently as may be, and *godi* or hoeing is done several times before the cane ripens. Also, if necessary, manure is thrown in in June and July. From 15th October onwards the cane ripens.

The *ponda* or *sahárni* varieties attain a height of from four to eight feet, and a diameter of from two and a half to four

Chapter IV, A.

Agriculture and Arboriculture.

Sugarcane.

inches. *Káhu* from three to six feet, with a thickness of from 1½ to 2½ inches. Sales of separate canes are made, however, before the crop is ripe, in the neighbouring *bazárs* by the end of September. Except in Chhachh, the crops are sold standing for sale in the *bazárs*. In Chhachh, however, the juice is extracted by the cultivators.

The plant necessary to the extraction of the juice consists in hut or shed, a crushing press, an oven built under the shed, four or five feet deep and about three feet wide with a large iron vessel for boiling the sugar in, and sundry vessels for receiving the juice. This oven and press are set up on the borders of the field, the cane is cut and carried direct to it, and in many places in Chhachh, the cutting, pressing and boiling processes go on simultaneously. The press, which in this district is usually the Behea sugar-mill, is worked by one bullock or buffalo; a man is required to feed the press with canes, and the juice runs off into earthenware vessels known as *matka*. When four *matkas* are full, they are emptied into the *karah* or iron caldron, and the furnace is then lighted beneath it; the juice thus extracted is known as *ras*. One man is required to manage the fire, and another to watch and stir the juice as it is heated up. When the juice becomes red in colour, the fire is allowed to die out; and the juice now of a much greater consistency is ladled out into open vessels. When it has cooled, such portions of it as are white and pure are taken and rubbed by hand and purified thus into sugar. Those portions which are less clarified are made into *gur*, and rolled into balls weighing from 10 to 20 *tolás*.

From 3½ to 7 maunds of *gur* can be prepared in this way in the 24 hours. This process is completed in this district by 15th December. A kanál of *pona* sugarcane in Chhachh, on the average, yields 28 maunds of juice, giving about seven maunds of *gur*. *Káhu* yields about 20 maunds per kanál, yielding five maunds of *gur*. Canes sold standing, to be disposed of piecemeal in the *bazárs* and not required for immediate sale, are buried in bundles and kept as late as the following June. The juice of the *káhu* variety is darker in color and inferior to that of the other varieties. When *káhu gur* sells for Rs. 3 a maund, *ponda gur* will sell for Rs. 4 or Rs. 5.

The largest area of sugarcane and the best crops are to be found in the villages round Hazro in the Attock tahsíl, and there is a small area of very good cane much esteemed in the Ráwalpindi *bazár*, grown at the village of Kuri, ten miles east of the city. Sugarcane fields in the immediate neighbourhood of Hazro are very highly manured. Thirty loads of about three maunds per load will be thrown on to one kanál; that is, 700 maunds per acre, costing one rupee per ten loads, or Rs. 24 per acre. In outlying villages as much manure as can be gathered is placed on the fields, but it is not usual to purchase it. The canes, after the juice has been extracted, are used as fuel, and the leaves used as fodder for cattle.

Chapter IV, A.

Agriculture and Arboriculture.

Sugarcane.

As the total area of sugarcane grown in the district is small, and its cultivation presents no very special features, and has been very fully described in the Final Reports of settlements of other districts where it is largely grown, it is unnecessary to enter into further details here.

Potatoes.

The cultivation of potatoes is becoming yearly more common and of greater importance. Potatoes were grown in 1886 in ten villages on the banks of the Soán river in the Ráwalpindi tahsíl, in two in Kahuta, and 51 villages in the Murree tahsíl.

The soil and climate of many parts of the Murree tahsíl are very well suited to the growth of this vegetable. The seed potatoes are first selected, stored in a corner of the house, covered over with grass and then with a layer of earth to protect them, as far as possible, from the damp. In the hills they are grown on all classes of soil. Before sowing the fields are ploughed up four or five times, and the clods broken up. Sowings take place between the middle of April and middle of June. Eight maunds of the smaller varieties, and ten maunds of the larger, are used as seed per acre. Straight furrows are ploughed previous to sowing, two feet apart and six inches deep, and seed potatoes, if small, or seed cuttings of large potatoes, are put into the furrows by hand at a distance of one foot from each other, and earth is then thrown over them, until the furrows are filled up.

The sprouts appear 15 or 20 days after planting; when they are about four inches long, hoeing is done and the earth loosened and turned over. In July and August, after rain, earth is thrown over the roots again, and this is done three or four times. Pigs and porcupines do much damage to potato fields, which are consequently usually fenced with thorns and watched at night. The root, too, is sometimes attacked by a parasite which destroys the crop. The potatoes are ready to take up from 1st November to the middle of December.

Manured lands yield best, six maunds per kanál being about the average on such soils; four maunds and two maunds being the average for *maira* and *rakkar*, respectively.

The cultivation of potatoes in the district is not good, and leaves much room for improvement. The crop is one which gives large and quick returns in the first year or two, after which the outturn falls off and the soil becomes exhausted owing to the absence of careful husbandry, and rotation on the part of the cultivators. This is coming to be better understood every year, and the cultivation of this vegetable, of which a ready sale can at once be effected in Murree and Ráwalpindi, may be expected to undergo great improvement. The best potato growing villages are those lying on each side of the Kashmír road between the Ghariál camp and Dewal.

The price of potatoes varies from Re. 1 to Rs. 2 per maund for good samples in the villages, and from Rs. 2 to Rs. 3

Chapter IV, A.

Agriculture and Arboriculture.

Potatoes.

per maund in Ráwalpindi. Inferior potatoes can be bought for from 8 annas to Re. 1 per maund.

The total area under potatoes in 1886 was 1,357 acres of which 1,350 acres were in the Murree tahsíl.

Experiments were made on 6·3 acres sown with potatoes in tahsíl Murree. The average yield on this area was 2,353 sérs per acre.

Másh, múng and moth.

Másh, múng and *moth* are other autumn crops commonly met with. *Moth* is most frequently grown, and *múng* more commonly than *másh*. *Másh* is, in this district, often grown with *chari*, both being than treated as fodder. These three pulses are sown immediately after rain in April, and are found in all parts of the district; they are easily grown and require little labor, and are grown in lands neither irrigated nor manured.

Moth is valued in this district as food for horses and cattle. The grain is an excellent substitute for gram, and the straw makes good fodder.

Múng and *másh* are only used as vegetables or *dál*. *Moth* is not grown with *múng* or *másh*. *Múng* and *jowár* are grown together, *másh* always by itself.

The area under *múng*, *moth* and *másh* was in—

	1886.	1892.
	Acres.	Acres.
Múng	25,330	47,664
Moth	75,918	33,976
Másh	4,363	7,975

Jowár.

Jowár or great millet is hardly ever grown in this district for grain, but *chari* is not an uncommon fodder crop, and is much esteemed for this purpose. It is much grown near the Ráwalpindi cantonment, where it commands an immediate sale. It is very easily grown, gives no trouble, and with favorable rains yields a good return. The area under this crop in 1886 was 32,526 acres, in 1892 it was 67,384 acres.

No other crops are of sufficient importance to require special mention.

A table showing the average yield estimate for each crop in each assessment circle is given in the Appendix No. IV (2) of the Assessment Reports.

Production and consumption of food grain.

In the Famine Commission Report, the Ráwalpindi district is shown as consuming 237,700 maunds of food grains beyond the amount produced in the district. This calculation was made on a population estimated at 711,256. The population given by the census of 1881 amounted to 820,542 souls, being an increase of 15·4 per cent.; but on the other hand the total area under cultivation of food grains was in that report estimated

Chapter IV, A.

Agriculture and Arboriculture.

Production and consumption of food grain.

at 786,672 acres, whereas the cultivated area in 1883 under food grains was 1,063,833, so that, while the population was 15·4 per cent. below the present estimate, the cultivation was 35·3 per cent. below the actual fact. In addition to this the estimated consumption of food grains was certainly too high. It was much larger than that estimated in Jhelum and elsewhere.

The estimated consumption per family of agriculturists of five persons given for the Ráwalpindi district was 1,916 sérs, for non-agriculturists 1,670 sérs. In Jhelum the estimated consumption was only 1050 sérs for each class. Probably it would be quite safe to reduce the estimated consumption by 20 per cent.

The estimated produce given by the produce estimates made out for assessment purposes give a lower actual total than that given in the Famine Report, but the estimates of yield framed for that purpose, as has been pointed out by the Financial Commissioner, were much below the truth.

Calculations of this kind can never be made with any degree of exactness; but assuming that the newly cultivated lands do not as yet yield as well as lands which have been longer under the plough, it will be still safe to assume an increase in production of at least 20 per cent. giving a total produce of 7,826,000 maunds, and allowing for the increase in population, but deducting 20 per cent. from the assumed rate of consumption, the total consumption would be 6,240,000 maunds, leaving a very considerable margin of production in ordinary years over consumption of 1,586,000 maunds. This is of course at the best a rough estimate; but it is probably not very far from the truth, and is certainly much nearer it than one which results in showing the consumption as larger than the production.

European industries.

European industry in this district is represented by the Murree Brewery Co., Limited, with Breweries at Gora Galli and Ráwalpindi and a branch brewery at Quetta.

The Company was founded in 1860 with a subscribed capital of Rs. 2,00,000; this has been increased from time to time and now stands at Rs. 12,00,000, the present actual capital employed is about thirty lakhs.

The Gora Galli Brewery is situated on the road to Murree, 33 miles from Ráwalpindi. Brewing was commenced in 1861 but very little progress was made until 1870, when Government first granted a formal contract to the Company for the supply of beer to the British troops cantoned in the vicinity. The outturn is now about 16,000 hogsheads (24,000 barrels) annually. This brewery ordinarily employs 4 Europeans, 16 office staff and Printing Press, and 260 native workmen.

The Ráwalpindi Brewery is situated at Topi, about one mile from the Ráwalpindi civil lines. Brewing was commenced in the spring of 1889 and the outturn is about 6,000 hogsheads (9,000 barrels) annually. This brewery ordinarily employs 2 Europeans, 6 office staff and 180 native workmen.

Chapter IV, A.

Agriculture and Arboriculture.

European industries.

The Quetta Brewery is situated at Keráni at the foot of the western hills, 3 miles from the city of Quetta. Brewing was commenced in February 1886 and the outturn is now about 4,000 hogsheads (6,000 barrels) annually. This brewery ordinarily employs 2 Europeans, 4 office staff and 80 native workmen.

The Malt for Gora Galli and Ráwalpindi Breweries is made from barley grown in the Hazára, Peshâwar, and Rewári districts, and for Quetta Brewery from barley grown in the Peshin valley. Hops are imported from England, Bavaria, California, and Australia, and small quantities are purchased from the Kashmír State (where an experimental hop garden was started by this Company) and from the Chamba State. Experiments in hop cultivation are now being made in Quetta and the Kurram.

The head office of the Company is at Gora Galli from April to October and at Ráwalpindi from November to March, in each year.

The Company is under the management of Mr. James Brown.

Arboriculture.

Large groves of mango trees are not met with in the Ráwalpindi district, but isolated trees, or groups of five or six are found in some of the villages of the plain tract of the Kahuta tahsíl, and in a few villages in the north of the Gujar Khan and Ráwalpindi tahsíls. These trees are cultivated in 91 villages in Kahuta, 8 in Gujar Khan, and 13 in Ráwalpindi, and are a source of considerable income to their owners.

In Sikh times these were regarded as the property of the State, and their fruit was always taken by the rulers of the tract, and on this ground some of them were sold by auction after annexation. They grow in all soils except clays, and parts of the tracts near the foot of the hills appear well suited to their cultivation. Mango seeds are sown in July in groups about six inches apart, with only one inch of soil above the seed. After two years the sods containing the roots are taken up, and transplanted to some favorable spot. This is done also in July. They then require water, old manure, and earth-salts (*kalar*), and are protected from the wind by a circular hedge, the southern side being left open. For five years the plants are watered every third or fourth day. Eight years after transplantation the trees begin to give fruit. The trees sprout in March, and the fruit forms in April and ripens in August, and the fruit is over by the end of September.

The weight of the fruit varies from two to six ounces. It sells for preserve, unripe, at from 12 to 20 sérs per rupee. Ripe mangoes sell from 12 annas to Rs. 2-8 per hundred. A good tree will yield Rs. 100 per annum; an average one from Rs. 20 to Rs. 40; a very inferior tree from Rs. 2 to Rs. 10. These prices are those obtained by the owners from Khatrís who contract for the fruit yearly.

Arboriculture.

Mango trees in this district grow to a height of 35 feet. In a few places the better kinds of mangoes have been planted. Those usually met with, however, are country and inferior varieties. The best mangoes in the district are to be found at Saidpur, Mandla, Thoa, and Palákhar. The following different species, as locally known, are to be found in the district—*seta, golattha, chanja, ambi, khatta amb* (small and large), *málpech, sandhúria,* Malda, Bombay, *makhan, alúwála, gidmár,* a very small variety. Sardár Suján Singh has lately planted some of the superior varieties in his garden at Ráwalpindi; but none have yet arrived at maturity. Fruit trees of various kinds are found in considerable numbers in the hill tracts of Murree and Kahuta, and their produce is a valuable addition to the resources of the villagers.

Walnuts and the *amloks* (*Diaspyras lotus*) ripen in the cold weather; *alucha-bohkara* plums (*Prunus domestica*), *náspáti,* and *nák* or pears (*Pyrus communis*), *hari* or apricot (*Armeniaca vulgaris*), *aru* or peach (*Amygdalis Persica*), which, however, are not very sweet, and plantains are all common. The value of the fruit harvest in the hills was estimated at from Rs. 15,000 to Rs. 20,000 per annum in 1885.

In the Ráwalpindi and Attock tahsíls, in a few favored spots, *lokáts* (*Eriobolrya Japonica*) and *aluchás,* limes and plantains are grown. Melons are grown in large quantities in Chhach; the annual value of this fruit is estimated at upwards of Rs. 20,000.

Forest.

The forests of Murree and Kahuta, that is to say, the hill forests of the district, have been made the subject of an exhaustive Forest Settlement. The Forest Settlement of the large reserve, known as the Kála Chitta Forest, has also been completed. A general description of this tract has been already given at pages 6 and 7, and of the Murree and Kahuta forests at pages 5 and 6. In addition to these, which are the chief and most important forests in the district, there are a number of Forest rakhs which were demarcated at last settlement or soon after it, and the settlement which was revised by Colonel Wace in 1874. These were brought under the Forest Act, VII of 1878, and gazetted as reserves in *Punjab Gazette,* pages 73-74, dated 6th March 1879; Notification No. 95 F., dated 1st March 1879. The principal of these are the Márgalla reserves; the Khairi-Múrat rakh, and the Bagham rakh. The Márgalla rakh is situated on the Márgalla spur, described on page 43. A great portion of it is given up to form grass preserves for the cavalry and artillery quartered in Ráwalpiudi, and a large part of it is burdened with grazing rights, which much reduces its value. The Khairi-Múrat rakhs are situated on the Khairi-Múrat hill described on page 9. They are not burdened with rights, and although at present they contain very little forest produce, having been almost completely denuded, they are yearly improving and will one day prove of considerable value.

Chapter IV, A.

Agriculture and Arboriculture.

Forest.

The Bagham reserve, which is situate in the north-east of Gujar Khan, is the only reserve, and indeed the only piece of forest land in the tahsíl. It has considerable capabilities, but its value is destroyed by the unrestrained grazing rights, far in excess of their requirements which have been conceded to the surrounding villages, and as it is impossible to close any portion of it, it is, from a forest point of view, practically useless as a reserve.

Tamair, Maira and Belgalla are three rakhs, situated at the foot of the Murree hills in the Ráwalpindi tahsíl. These, too, are completely overburdened with rights and of little value. The Khairimár and Kawagar rakhs are situated on the hills of which they bear the names, and which have been described on page 8. They are not overburdened with rights, and will one day be useful fuel reserves. Kauliál is a rakh situated south of the Khairi-Múrat range, and is not of great value. A list of reserved forests in the Ráwalpindi district, exclusive of the Kála Chitta and Murree and Kahuta reserves, is given below.

The Kála Chitta reserve, which is formed from three different tahsíls, Pindigheb, Attock and Fatehjang, amounts to 93,361 acres, of which only 39,851 acres are burdened with rights. There are twenty-three reserves in Murree amounting to 30,463 acres, and twenty-four reserves in Kahuta amounting to 35,055 acres. In addition to these there are thirty demarcated protected forests in tahsíl Murree, amounting to 23,232 acres, and twenty-six protected forests in Kahuta aggregating 20,125 acres.

List of reserves.

Name.	Area.
	Acres.
Márgalla	1,930
Tamair	3,368
Maira	1,257
Banigalla	.765
Khairi-Múrat	13,775
Kauliál	1,207
Khairimár	2,261
Kawagar	3,159
Bagham	5,910

The total reserved area in the district is, therefore, 192,511 acres, of which 130,837 acres are either free of rights or only burdened with rights to way and water; and the total area of demarcated protected forests is 43,357 acres, which are burdened with rights of grazing, grass cutting, fallen dry wood and brushwood, timber for houses on application, and wood for agricultural implements, graves and cremation, free. These protected forests are also studded with cultivated plots included in the lands of their parent villages, but as no increase in cultivation will be permitted, and timber can only be taken on express

Chapter IV, A.

Agriculture and Arboriculture.

Forests.

permission, these forests are not without their value, were it only considered as relieving the reserve from pressure.

The forest growth of the district was thus described by Mr. Elliott, for several years Deputy Conservator of Forests in Ráwalpindi, in 1885:—

The hill forests.

"The hill forests are characterised by pine and oak as the chief products; in the extreme north of Murree, *pinus excelsa, quercus dilatata* and *incana,* together with *populus alba* and *cilliata, cedrela toona, var serrata, ulmus wallichiana, celtis Australis, acer villosum* and *pictum; æsculus Indica* in the higher forests; while south of Murree grow *pinus longifolia* and *quercus incana* with some *annulata, pyrus variolosa, cornus macrophylla, acacia catechu*; and descending lower, *modesta, pistacia integerrima, zizyphus jujuba, eugenia, jambolana, dalbergia sissu, olea cuspidata,* &c. The lower Kahuta forests present the curious mixture of *pinus longifolia* and *dodonæa burmanniana* with hardly any other tree or bush. The pine forests (*longifolia*) are very liable to distructive fires, often lit by villagers with the intent of burning off the thick layers of pine needles which destroy the grass. The chief brushwood plants are *indigofera heterantha, berberis aristata, carissa diffusa.* 'The pine (*chil*) is largely used for building in Ráwalpindi and throughout the district; while the oak, acacia, olive and other hard woods are used in large quantities for fuel, and conveyed by camels and bullocks to Ráwalpindi. There are no cart roads, except that from Ráwalpindi to Murree.' Hitherto the Government and villagers have had a kind of commonality, the former claiming all trees of spontaneous growth, while the latter have liberty to graze their cattle everywhere they please, and to cut wood for domestic purposes without restriction. Trees for building are granted free on application to Tahsíldárs. The sale only is prohibited. It will thus be seen how very little control over these forests has been possible by the Forest Department. They are, however, now under demarcation; reserves are being selected; and the rest of the country will probably be protected under Chapter IV, Act VII of 1878.

The plain forests.

"The plain reserves under this Department are as shown in the margin. Each of these, except Qauliál, may be described as consisting of a hill standing out from the surrounding plains. Márgalla is the south side of the range where the Hazára hills abruptly come to an end; the upper boundary of the reserve is, generally speaking, on the top of the hill, and forms the boundary of the districts of

	Acres.	
Márgalla ...	1,930	Ráwalpindi tahsíl.
Tamair ...	3,368	
Maira ...	1,257	
Banigalla ...	765	
Khairi-Múrat	12,775	Fatehjang tahsíl.
Kauliál ...	1,207	
Kháirimár ...	2,261	Attock tahsíl.
Kawagar ...	3,159	
Bagham ...	5,910	Gujar Khan tahsil.

Chapter IV, A.

Agriculture and Arboriculture.

The plain forests.

Ráwalpindi and Hazára. The highest point is 5,200; from 3,500 upwards the *chil* (pine and *pistacio*) occurs; below this the vegetation is the same as elsewhere in the plains reserves, *viz.*, *acacia modesta* and some *catechu, olea cuspidata.* Peculiar to Márgalla are *mallotus phillippinensis* which forms occasionally fine and dense thickets, *bambusa stricta* in patches here and there, also *buxus sempervirens.* Of brushwood comes first *dodonæa,* a most useful plant, *justicia adhatoda, prinsepia utilis, celastrus spinosa, carissa diffusa,* &c. *Dodonæa* and *justicia* form the fuel of the poorer inhabitants of Ráwalpindi; the former burns well when green, and forms a good roofing material, as white ants do not eat it while both are used in immense quantities for lime-burning.

"Tamair, Maira and Banigalla are the last spurs jutting out into the plain from the Murree hills. Khairi-Múrat is an isolated hill about fifteen miles long, running east and west, about twelve miles west of Ráwalpindi station; it bears the usual trees, with *capparis aphylla,* which does not grow elsewhere. Kauliál is a raviny piece of waste ground, south-west of the west end of Khairi-Múrat. Khairimar and Kawagar are isolated hills in Attock tahsíl; the latter is almost entirely covered with olive, whence its name (Mount of Olives), and produces a prettily marked marble-like stone; the formation is limestone. The former is close to Hasan Abdál on the Grand Trunk road. It is, as its name implies (Khairi Már, sandal-destroying), a precipitous hill of limestone. In these reserves the Government has entire control, with the exception of a small portion of Márgalla, where grazing rights exist, and in Tamair, Maira and Banigalla, where grazing and cutting dry wood is allowed to the villagers. The great Kála Chitta range runs from near the Grand Trunk road in the Ráwalpindi tahsíl due west to the Indus. It bears olive, *acacia modesta, dodonæa* and *justicia,* while towards the Indus *reputonia buxifollia* becomes common, and *rhazya stricta* takes the place of *justicia.*

"The formation of the Murree and Kahuta hills is tertiary sandstone, with the exception of a small limestone spur at Tret and another below the depôt barracks. The Márgalla range is limestone, jurassic and triassic, with the usual tertiary sandstone foundations; the isolated hills Khairi-Múrat, Khairimár, and Kawagar are also jurassic limestone. The Kála Chitta range is jurassic and triassic limestone, except on the Pindigheb side where sandstone appears, thus accounting for the name, as the prevalent hue of the limestone is whitish grey, and that of the sandstone dark grey and red, weathered into black.

"In the plains reserves camel and bullock carriage is everywhere available, and in many places, the railway, both the Peshâwar and Kohát branches, comes into play. The rakhs were selected by District and Settlement Officers, and reported on as demarcated in September 1865 by the Deputy Commissioner. They were made over to the Forest Department in 1869-70.

Chapter IV, A.

Agriculture and Arboriculture.

The reserves in the plains were gazetted in Notification 95 F., dated 1st March 1879, *Punjab Gazette*, pages 73-74, dated 6th March 1879."

Grass district rakhs.

In addition to these forests, there are a number of rakhs marked off at last settlement as belonging to Government, which are usually leased out annually to contractors.

The total area of these rakhs is 89,593 acres, distributed as follows in the various tahsíls:—

Tahsíl.	Name of rakh.	Area in acres.	Tahsíl area.	Remarks.
Pindigheb.	Tráp Narián	2,766		
	Makhad	7,625		
	Nakka Kalán	942		
	Maira Nalhad	4,598		
	Uttrán	2,954		
	Dhok Míla	2,220		
	Gokhi	1,002		
	Tárabera	2,046		
	Saulián	4,992		
	Chitti	7,725		
	Guliál	16,998		
	Mári	3,274		
	Jabbi	1,240		
	Táwín	8,901		
	Kot Chhajji	276		
	Do. A.	1,057		
	Do. B.	338		
	Aránwáli	960		
	Bhatiot	478	70,392	
Attock.	Attock	4,721		
	Lundi	89		
	Kandháripur	171	4,981	
Fateh-jang.	Bagra	1,295		
	Dúngi	5,080	6,375	
Rawalpindi.	Pind Ránja	251		
	Adiála	2,892		
	Dhamiál	973		
	Takhtpari	2,178		
	Lohi-bhír	931		
	Topi	377		
	Banda	243	7,845	
	Total area		89,593	

Chapter IV, B.

Domestic Animals.

Grass district rakhs.

These rakhs contain no timber, and some of them nothing but grass; others have a fair supply of firewood, and many of them are well suited for treatment as fuel and fodder reserves.

It is difficult to get trees to grow in many parts of the western tahsíls, but in the eastern portions of the plains of the district, *drek, shisham, sarin* and acacias, such as, *khair* and *phulaa*, usually grow freely and well, and most of the roads in these parts are shaded by rows of such trees. This is especially the case with the road from Ráwalpindi to Bhárakao, and the Núrpur, Saidpur, Kuri and Cherah roads.

SECTION B.—DOMESTIC ANIMALS.

Live-stock.

Statistics of cattle according to the census taken at the first regular settlement and at the revised settlement are given here in a tabular form :—

Last and present statistics compared.	Agricultural.			Non-Agricultural.								Grand Total.
	Buffaloes.	Bullocks.	Total.	Cows.	Milch buffaloes.	Camels.	Donkeys.	Horses.	Mules.	Goats and sheep.	Total.	
First Regular Settlement.	4,200	145,001	149,291	107,570	30,157	5,402	14,093	10,295	4,350	177,077	348,953	498,244
Revised Settlement, 1893.	4,805	162,565	167,370	138,306	41,598	24,149	33,258	9,206	1,914	417,144	665,665	833,035

Too much reliance is not to be placed on these figures especially those for the first regular settlement; the enumeration of cattle in the plains is always a matter of difficulty, and in the hills entirely correct results are not to be hoped for. The process was carried out at the revised settlement with much care, and the results may be taken as fairly approximate. It is clear that the number of cattle of all kinds now in the district is considerably greater than it was at the time of the first regular settlement, though the figures may not show the increase with any great degree of exactness.

The number of cattle cannot, however, be expected to go on increasing in the same degree; cultivation has been enormously extended, and the tendency already is in many places, and will shortly be throughout the plains of the district, only to keep such cattle as may be necessary for agricultural purposes, and to diminish the number of all superfluous beasts. The action of Government in reserving and protecting large areas of forest, however, although at first it may appear to the people themselves likely to have a different effect, will do much

Chapter IV, B.

Domestic Animals.

Live-stock.

to prevent any decrease in the number of cattle in the future, by preserving them in times of distress and scarcity of fodder, and by providing large areas secure from denudation.

The breeds of horned cattle of the district are not good; the cattle found in the hills are hardy but small; those of the plains are of an inferior breed to those of many other parts of the Province. Bullocks used in ploughing are worked from their fourth year, and generally last till they are from 10 to 16 years old. In April, May and June, plough bullocks get *bhúsa*, or chopped straw, and while in work half a sér of *khal*, or oilcake. Bullocks used as beasts of burden usually get a small feed of grain daily as well.

In July and August they are fed on green grass, and from September to March on the straw of autumn crops, known as *tánda jowár, bájra, missa* (the straw of *moth*). Favorite and valuable animals are also occasionally allowed to graze in *jowár* and *moth* fields when the crops are still young. *Sarson*, and occasionally young wheat, are also used as fodder for bullocks. In the hills more grass is used and less of other kinds of fodder. The price of plough cattle varies very greatly. A plough bullock may cost from Rs. 25 up to Rs. 100. Their price has risen much of late years. Cattle used for carts rarely cost less than Rs. 40 each, or Rs. 80 per pair.

The number of carts in the district has also much incréased owing to improvement in the roads, but carriage throughout the district, immediately that the main roads are abandoned, is entirely conducted by means of beasts of burden, camels, mules, donkeys and bullocks; the unmetalled roads of the district are usually unfit for wheeled traffic.

The cows of the district are not good milk givers. Attempts have been made to improve the breed of horned cattle by the introduction of well-bred bulls from Hissár, but not with much success, these animals being too big for the indigenous breed; the importation of some small, strong, well-bred bulls, however, would probably do much good. Cows for milk are freely imported from other districts; those belonging to the tract give from half a sér of milk up to five sérs per diem. The hill cattle give very little milk. A cow in the Murree hills, of indigenous breed, giving as much as one sér of milk a day is a rarity.

Cows drop from 4 to 7 calves, before going barren, and cost very various sums from Rs. 5 to Rs. 40. Cows, when not in milk, are frequently used for ploughing as well as bullocks in the Ráwalpindi district. Fourteen Hissár bulls are kept in the district, three in the Ráwalpindi tahsíl, two in Gujar Khan, three in Pindigheb, five in Fatehjang, and one in Kahuta. These cost Government nothing to keep, as they are entrusted to the care of landowners of position, and are allowed to roam at large.

Chapter IV, B.

Domestic Animals.

Cattle diseases.

Cattle diseases are at times very prevalent in this district, and are often very fatal. Eleven different diseases are reported to be known. The most fatal are :—

Gari or *ghotu,* a swelling of the glands; animals thus affected rarely survive. The only attempt made to cure it is by pronouncing spells over the animal. It is infectious.

Tak or *taku,* which comes at all seasons; the animal ceases to eat, the body swells, and the skin becomes limp, and the temperature falls.

Bari zahmat, or *wah,* a kind of dysentery. *Wah* also is now used for rinderpest.

Mokhur, the foot and mouth disease. Animals affected are carefully separated from the others.

Pharún, accompanied by cough.

Dhakh, a disease of the mouth.

Ching, pilchi, tah and *tili,* the last disease of the spleen, are vernacular names for less common affections. When kine are affected with *mokhur,* it is considered very beneficial to hunt down a jackal with dogs, and then to drag his dead body round the affected animals.

The buffaloes of the district, like other horned cattle, are of inferior breed. Male buffaloes are used for ploughing, and more commonly in the working of wells.

Cow buffaloes give more milk than cows, from two seers up to as much as twelve seers per diem, and drop from five to eight calves. They are fed much as other cattle; milk buffaloes are more carefully looked after when in milk than other kinds. Milk buffaloes cost from Rs. 15 upwards; even Rs. 100 will be given for a very good one. The male costs much less, from Rs. 12 to Rs. 40.

Camels.

Camels are bred in many parts of the district, which is very well suited to their production and maintenance. They are, however, most destructive of forest growth, and as the waste area for their maintenance has diminished, and is likely to still further diminish, there is danger of a decrease in their number occurring in the future. This is a question which requires the attention of the District and Forest Officers, as such a result would be much to be regretted.

The camels of this district are a fine breed, and situated as the district is with a large cantonment in its centre, the encouragement rather than the discouragement of their production is a matter of public importance. Camels bring in large profits to their owners, and are not animals used in agriculture; consequently, it is fair and right that their owners should not be allowed to graze freely over neighbouring forest which are the property of Government, but should be called upon to pay reasonable fees for the privilege. The number of camels in the district appear to have decreased from 24,149 in 1885 to 9,334 in 1893.

Chapter IV, B.

Domestic Animals.

Camels.

Camels are made to carry light loads when two years old, and are considered full grown at seven years. While still at the mother's foot, the young camel is known as *toda* or *lihák*. From this period up to two years as *chhattar;* when three years old as *tirhán;* four years *dok;* five years as *chocka;* six years as *chhigga;* seven years and upwards as *jawán*. They usually work until twelve years old. They browse on trees and shrubs, such as *jand* and *phulaa*, and occasionally get *táramíra* and green *moth*, of both of which they are very fond. The absence of carts, except on the metalled roads, makes camels peculiarly valuable in this district. The price varies from Rs. 30 to Rs. 120; a fair average beast can be purchased for Rs. 70 to Rs. 80. The camels of this district are rarely ridden and do not make good *sawári* camels, but they are strong and enduring, and excellent beasts of burden.

The diseases from which camels suffer much in this district are—*Múwára, malli*, from cold or wind stroke.

Akar, under which the animal becomes almost rigid.

Joga, a very fatal disease, considered very infectious, in which the whole body swells, and the animal cannot eat.

Pira, accompanied by eruption on the skin.

Donkeys.

Donkeys are numerous in the district, are employed in all kinds of carriage, especially that of stone, and are strong, hardy and useful animals. A native proverb ascribes to the district a capacity for producing only donkeys and stones. This is not fair to the district at large, which, however, undoubtedly produces a fair share of both. The best donkeys are owned by the Bhábrás, a trading class of Ráwalpindi. They are also much employed by Odhs, a hard working class who quarry stone and carry it on donkeys. The price of donkeys varies from as little as Rs. 5 for the miserable little animals, occasionally seen staggering under a load, to Rs. 100 for the best, which will carry an enormous load of grass which almost hides it from view, with a lazy grass-cut perched on the top of the whole.

Mules.

Mule-breeding has taken a strong hold upon the district, and many fine mules are produced. The high prices recently obtainable for these animals has given their breeding a still further impetus, and has acted injuriously upon the horse-breeding of the district. During the year 1886, mule purchasing operations were going on; the limit of average price laid down was Rs. 350, whereas the average price laid down for remount purchasing committees for Bengal Cavalry regiments was only Rs. 200, or little in excess of that sum. Seeing that a mule commences work much earlier than a horse, that he requires much less care, and is much more hardy, and is readily sold, it is not surprising that mule-breeding should be frequently preferred to the more precarious horse-breeding. In 1893 the average price paid for mules was Rs. 197, that for Bengal

Chapter IV, B.
—
Domestic Animals.

Cavalry remounts was Rs. 323. High prices are however given for horses purchased for the British Cavalry and Artillery.

Mules.

Mules when two years old are known as *deohri;* when three years old as *dowák;* and from five years old as *jawín*, being full grown. They are, however, worked after their third year to their eighteenth. The best mules are to be found in the Naráli iláka of Gujar Khan, in the group of villages round Basáli in the Ráwalpindi tahsíl, and in the villages on the Soán banks in the Fatehjang tahsíl. Many mules are kept by the Khatrís of the district. Their price varies very much, from Rs. 50 to Rs. 500 for the female, which is considered much superior to the male, and from Rs. 20 to Rs. 200 for the male. Many are sold annually at the Ráwalpindi horse fair, and at all times of the year for employment in mountain batteries, transport and elsewhere.

Sheep and goats.

Large flocks of sheep and goats are kept in certain tracts of the district, in the Murree and Kahuta hills on the east, and on the borders of the Kála Chitta tract in the extreme west. They are of inferior breed. The goats are chiefly kept for their hair, and because they breed rapidly, and their young furnish meat for their owners, and the female goats continue to give milk after their young have been taken from them. *Chhats, borís*, or large packing bags much used in the district, are made of goat's hair. Sheep are kept for wool and for their produce. Blankets are made from their fleeces. A goat fetches from Re. 1 to Rs. 8 for a very good one giving a large amount of milk. A sheep from As. 8 to Rs. 3.

Milk goats give from half a sér up to two sérs of milk per diem.

The fat tailed sheep, or *dumba*, is the breed met with in the western tahsíls, but is never seen in the eastern portion of the district; the breed there met with being the short tailed Hazára sheep. The *dumba* does not thrive in Murree hills, it requires a good deal of grazing with a warm climate. The *dumbas* of Makhad are the best breed of sheep in this district. Only one ram is kept in the district by Government, it is in charge of Malik Hayát at Bhallar-jogi, but the people do not make much use of it for their sheep in that part of the country, preferring rams of the *dumba* species, which this is not.

A disease known as *phrikkí* or *tainki* is often very fatal to both sheep and goats; the zamíndárs know no remedy for it, and it comes on and proves fatal in a very short space of time, the animal often succumbing as if shot.

Paun or *khárish* is a sort of mange.

Zahmat or *wáli*, is a kind of dysentery.

Thandi is a disease of mouth accompanied with cough.

Phrikki or *thandi* is considered very infectious.

Another affection, of which the symptoms are great debility, inability to eat, and general collapse, is known as *budhi*.

Chapter IV, B.

Domestic Animals.

Fowls.

Fowls of good breed are kept in every village in the district in large numbers, chiefly for sale, but also for use by their owners as food. They are a source of considerable income. In the hills especially, very large numbers are kept, commanding as they do a ready sale in Murree during the summer. In some places ducks are also kept, being valued chiefly for their eggs.

There is a small piggery kept by a pensioner in the neighbourhood of the Murree Sanitarium.

Colonel Cracroft says in his report—

Dogs.

"There are some fine breeds of dogs in the district. One is similar to a pointer in shape, has a good nose, and is used as a retriever, and also hunts up the game. The other is like a grey hound, probably imported from Persia, the breed of which it resembles, it is a very savage animal; there is also in some parts of the district a shepherd dog, with curly hair very like the Scotch breed. The common pariah is a much better bred looking animal than I recollect seeing in the Lower Provinces. All these facts appear to indicate a favorable climate."

The dogs of the district must have degenerated since Colonel Cracroft's time, the curly-haired shepherd dog, very like the Scotch breed, is not now to be seen; but in all other respects the description still holds good. The *pariah* is indeed a very different beast here from that of districts further south.

Horse-breeding.

Horse-breeding is much practised in the district, many parts of which are well suited for the purpose, and many good animals are annually produced. Colonel Cracroft says in his report on this subject—

Horses and mules.

"The best horses are to be found in the tahsíls of Pindigheb and Fatehjang, where the tenures being zamíndári and the estates large, the landholders have better means for breeding. Captain Cooper of the Stud Department greatly approved of the breed of horses he saw in these subdivisions. They are generally fiery and well bred, though sometimes slight and small There are at present five Government stallions in the district.

Horses of Jandal.

"This is the best tract for breeding horses in the district; and were reservoirs of water or lakes formed in the Chitta Pahár, it is believed that large areas might be turned into excellent pasture ranges, and the tract might become a fit one for breeding horses on an extensive scale. The great obstacle to free breeding is the scarcity of water and the consequent absence of fodder. The horses are in good years allowed to roam at large. The breed of Jandal horses used to be noted for its blood and wiry strength. The village of Mithiál has a great reputation for its horses. But the colts are seldem kept beyond one year, and are then sold to Khattaks and Patháns, Trans-Indus. It is found that the cost of stable feeding necessary in dry years, which unfortunately almost forms the rule, not the exception, is far too expensive."

Chapter IV, B.
Domestic Animals.
Horses of Jandal.

These observations do not apply altogether to the present state of affairs. The best horses are bred in the tahsíls of Fatehjang and Pindigheb, but few horses are bred in Jandál; the best known horse-breeding tracts are in the southern portion (or Síl iláka) of Pindigheb and in the Gheb iláka in the west of tahsíl Fatehjang, in the Khattar tract north of the Kála Chitta range in tahsíls Fatehjang and Attock, and in a few villages as Sapiála and Ariála in the western portion of the Ráwalpindi tahsíl; horse-breeding is however by no means confined to these tracts.

In the Narrar hills, a breed of small, hardy, wiry horses is found, which are much prized, but there are not many of them. The fodder usually given to horses in this district is grass from April to August; from September to January they get *chari* and the straw of *moth*; in February and March they are fed on young wheat; and in winter are usually given various *masálás* or spices, as *gur*, oil, *majith*, turmeric, and so on.

The grain given to horses varies according to the taste of the owner, *bájra*, barley, *moth* and gram being all in common use. *Moth* is an excellent grain for horses.

Foals intended for exhibition at the horse fair get balls of butter and turmeric, and butter and pepper, to put them into "dealer's condition" as well as cow's and goat's milk. Colts and fillies are, too, often ridden in this district when only two years old, and are often put into regular work at three. Several of the large landowners have formed runs for young stock, with very good results, but horse-breeders, who are unable to do this, continue to spoil the produce by tying them up, as soon as they cease to follow their dams, in dark and close quarters.

The number of horses available for remounts in the Bengal Cavalry must always be a point of great importance and interest connected with horse-breeding, and in regard to this it may not be out of place to glance at certain difficulties under which zamíndárs labor in regard to meeting this demand.

In the first place horses are useless to the ordinary zamíndár for any purpose except show. He does not require them to ride, and they are not employed in any way in the husbandry of his fields. He can, therefore, only keep them to sell at a profit. Now, the officers buying for their regiments will take nothing under a certain age, or a certain height, four years being the limit of the one, except in very special cases, and 14·2 hands the limit of the other; and they will only buy horses which they believe to be sound. They are also tied down to a certain average price. The appointment of a committee and then of one remount agent to buy horses for the Bengal Cavalry also had a deterrent effect, and though this plan has since been abandoned and a return made to regimental purchasing, the mischief done has not yet disappeared.

Chapter IV, B.
Domestic Animals.
Horses of Jandal.

The natural effect of all these considerations is that the average zamíndár prefers to breed mules which require less care, which he can sell without difficulty at an early age, and which are better beasts of burden than horses or ponies, and which give him far less trouble and anxiety, and for which he can actually get a higher average price than he can for his horses.

If he does decide to breed horses rather than mules, he is still strongly tempted to part with his animal as a yearling or two-year old, as soon as he can get a remunerative price, before it has become unsound through being too early worked and other injudicious treatment.

Thus the source of supply of horses of mature age is still further diminished, and the only zamíndárs who are likely to continue the practice of horse-breeding are large landowners who desire to do so only in part for profit, and in great measure for show, and who, not being pressed by necessity to sell, may be expected to hold out for their own prices.

A good supply of animals, of a class *not useful in agricultural* pursuits, can only be expected, however suitable the tract may be for their production and maintenance, when the price to be obtained for them is sufficiently attractive to render them obviously a good investment for the horse-breeder; and it cannot be expected that animals which are useless to him, except for sale, and which he knows likely rather to deteriorate than improve in his keeping, will be kept by the average breeder one day longer than he can help. Consequently, many of the animals bred in this district are sold very young indeed, across the Indus or wherever there is a demand for them. Government now buys young animals for the purpose of mounting British Cavalry and Artillery and thus secures some of the best young stock.

To improve the breed of horses and mules in the district, Government stallions and stallion donkeys are kept in Ráwalpindi itself, at each tahsíl head-quarters, and in selected villages, for the service of zamíndárs' mares.

Branded mares are served free of charge, unbranded mares have to pay a heavy fee. This arrangement is probably advantageous on the whole as preventing the sale of brood mares, but it is not always liked by the breeders. And it is very doubtful whether some of the restrictions on the transfer of branded mares ought not to be withdrawn.

There are in all 22 stallion horses; 12 in the Ráwalpindi tahsíl, 2 in Attock, 4 in Gujar Khan, 3 in Pindigheb, and 1 in Fatehjang, their keep costing in 1892-93 Rs. 4,195.

The number of donkey stallions is 67; in Ráwalpindi 30, in Attock 3, in Gujar Khan 7, in Pindigheb 5, Fatehjang 7, Kahuta 5, and Murree 1, their keep costing in 1892-93 Rs. 6,706.

Chapter IV, B.

Domestic Animals.

Horses of Jandal.

The following table shows the distribution of these animals throughout the district:—

Statement showing the distribution of stallions throughout the district on 1st *April* 1887.

Tahsil.	Name of stud.	Detail of horse stallions.						Detail of donkey stallions.								Detail of District Board-horse stallions.	
		Norfolk Trotter.	Arab.	Half-bred.	Thorough-bred English.	Australian.	Total.	Italian.	Panjábi.	Persian.	Arab.	Home-bred.	Bokhára.	French.	Total.	Arab.	Total.
Ráwalpindi	Ráwalpindi	3	1	1	3	1	9	12	3	6	3	1	1	...	26	1	1
,,	Sangjáni	2	...	...	...	...	2	2	...	...	1	...	...	...	3	...	...
,,	Adyála	1	...	...	...	...	1	1	1	...	1	...	...	...	3	...	...
,,	Riwát	...	...	...	...	...	...	3	...	1	...	...	...	...	4	...	...
,,	Saidpur	...	...	...	...	...	...	...	1	2	...	...	...	...	3	1	1
Gujar Khan	Gujar Khan	1	...	1	...	...	2	1	1	...	1	...	...	...	3	...	...
,,	Jatli	...	2	...	...	...	2	...	1	1	...	...	...	...	2	...	...
,,	Mandra	...	...	...	...	...	...	...	...	1	...	...	...	1	2	...	...
Attock ...	Hasanabdál	1	...	...	...	...	1	1	...	...	...	...	...	...	1	...	...
,, ...	Hazro	1	...	...	...	...	1	1	...	1	...	...	...	...	2	...	...
Pindigheb	Pindigheb	1	...	...	...	...	1	2	...	...	...	...	...	...	2	...	...
,,	Khunda ...	...	2	...	...	...	2	3	...	...	...	...	...	...	3	1	1
Fatehjang	Fatehjang	1	...	...	...	...	1	1	1	1	...	...	...	...	3	...	...
,,	Dhrek	...	...	...	...	...	...	2	...	...	...	...	...	...	2	...	...
,,	Jungle	...	...	...	...	...	...	1	...	...	...	...	...	...	1	...	...
,,	Chahan	...	...	...	...	...	...	...	...	...	1	...	...	...	1	...	...
Kahuta ...	Kahuta	...	...	...	...	...	...	1	...	1	1	...	...	...	3	...	...
,, ...	Kallar	...	...	...	...	...	...	1	...	...	...	...	1	...	2	...	...
Murree ...	Tret	...	...	...	...	...	...	1	...	...	...	...	...	...	1	...	...
	Total	11	5	2	3	1	22	33	8	14	8	1	2	1	67	3	3

The presence of these animals has undoubtedly done much to improve the breed of horses to be found in the district, and still more to improve the breed of mules. Vernacular treatises on horse-breeding have been distributed to breeders, with some good effect. Young stock are now better managed than formerly by those who have it in their power, but the conditions under which they live do not admit, in all cases, of any very great improvement in this respect on the part of the small owners of stock.

The richer zamíndárs who have taken up horse-breeding have, many of them, established runs and paddocks for their

Chapter IV, B.

Domestic Animals.

Horses of Jandal.

young stock, with excellent results. Among the best of these are those of Sirdár Fateh Khan in tahsíl Fatehjang aggregating 1,000 acres; of Jahán Khan at Sahwál; Itabár Khan at Khunda; Sirdár Fakír Muhammad Khan at Makhad; Nawáb Khan, Malik of Pindigheb, at Thatti-kalri; Amír Haidar Sháh, son of Mahdi Sháh of Sangjáni.

There are in all 57 of these: 7 in Pindigheb, 19 in Fatehjang, 14 in Gujar Khan, one in Attock and 16 in Ráwalpindi, in all aggregating 1,723 acres.

The Ráwalpindi Horse Fair.

The last day of the annual Horse Fair is now regarded as a gala day by the whole district. It is concluded by the distribution of prizes by some high official in presence of a large company of Europeans, and all classes of natives; those of high rank being accommodated with seats in the wooden building which has been erected on the ground, followed by an axhibition of lime-cutting and tent-pegging.

Ráwalpindi Metropolitan Horse Fair.

The Ráwalpindi Horse Fair was instituted some years after annexation, and was called the Núrpur Fair, from a place of that name situated at the foot of Hazára Mountain, where there is a tomb of great celebrity visited by thousands of pilgrims, and a fair is held in honor of the Muhammadan Saint Sháh Latif Bari. It was originally proposed that the Ráwalpindi Horse Fair should be held at the same time and place, but it was found impossible to carry out this plan after the first few years. The Horse Fair was, therefore, held at Ráwalpindi in 1859, and has since continued to be held there at the end of the month of March each year, on an open space on the west of the city of Ráwalpindi. At the fair horses and mules are exhibited. When the fair was first established, the number of animals exhibited seldom exceeded 50 or 60.

In 1856 the amount of prizes awarded was increased to Rs. 1,000, and owing to the subsequent increase in the value of prizes, and the good prices realized from purchasers, the number of animals exhibited has largely increased. The conditions then laid down were, that the young stock must be the produce of some Government stallion, born in the Punjab, and under three years old. That the prize-winners should become the property of Government, and be sold on the spot to the highest bidder. In the event of a larger sum than the prize being obtained by sale, the difference was to be given to the owner; but if less, the loss to fall upon Government. Proclamations in Panjábi and Hindi to the above effect were issued throughout this and the neighbouring districts, but the results were not great. In the following year, 1857, about 50 colts and fillies, born and bred in the Punjab, competed for 13 prizes aggregating nearly Rs. 1,000; 25 full grown horses also appeared from Lahore and the more southerly districts, and 23 Kábul horses. The Ráwalpindi and Gujrát districts each won four prizes, Jhelum carried off two, while Lahore, Siálkot and Gujránwála each took one.

Chapter IV, B.

Domestic Animals.

Rávalpindi Metropolitan Horse Fair.

During the next year (1858), there was a great improvement both in quality and quantity, the number of animals of all ages being 554; and it was found advisable to submit a new scale of prizes on a more liberal scale as

4	prizes ...	for 3-year old colts.
6	consolations ...	for 3-year old colts.
	Do. ...	for 3-year old fillies.
4	prizes ...	for 2-year old colts.
14	consolations ...	for 2-year old colts.
	Do. ...	for 2-year old fillies.

indicated in the margin, making altogether 16 prizes and 40 gratuities aggregating Rs. 1,480. It was at the same time proposed to exclude yearlings from competition. These measures were sanctioned by Government, and as it had been found very inconvenient to award the prizes at Núrpur, they were given at Ráwalpindi for the first time. In the course of this year (1858), the Deputy Commissioner strongly recommended the removal of the horse fair altogether from Núrpur. Being held at such a distance from the cantonments, military officers could not always go out there, and other reasons being urged, Government approved of the recommendation. Accordingly the fair was held next year (1859) at Ráwalpindi, but it was not well attended, owing partly no doubt to the change of site and also to the early date upon which the Ramzán fell. From the records of this period it appears that the horse-breeders were somewhat disappointed in the prices realized for their good Dhanni breed, and that several of them had turned their attention more to mule-breeding. The perseverance, however, of the local authorities, and their successful efforts in obtaining some good Government stallions, once again led the people to devote themselves to horses rather than mules.

The next horse fair of 1860, which was held early in May, showed good results, when, out of 300 exhibited, 39 colts and fillies of Arab stock obtained prizes and gratuities to the amount of Rs. 1,230. Thirty-four horses were sold at an average of Rs. 202. Of these six were by Arab sires, the rest by country; fifteen of the thirty-four were bought for the Irregular Cavalry. The committee of judges declared that they had never seen such an improvement within so short a time, and were of opinion that a finer lot of colts and fillies than the prize-winners could not be found out of the studs. Twenty-two of the successful exhibitors belonged to the Ráwalpindi district, 17 to Jhelum, and a few to other districts. The improvement thus clearly seen in 1860 was continued in 1861 and subsequent years. In 1861, 400 colts and fillies attended the fair, all of good quality. The best fillies came that year from Jhelum. With the concurrence of the Commissioner and Committee, the number of prizes was this year increased, while their value was reduced, the highest being Rs. 75, the next Rs. 50, and the third Rs. 25. The distribution of several gratuities (or consolations), especially during this year of great scarcity, gave great satisfaction to the exhibitors. From the returns it appears that

Chapter IV, B.

Domestic Animals.

Ráwalpindi Metropolitan Horse Fair.

the Jhelum district horse-breeders were most successful in 1860-61, but that the Ráwalpindi district then took the lead and has retained it ever since. The largest number of mules ever brought to one of these fairs was 183 in the year 1871, when an average price of Rs. 161 per mule was realized. The district of Ráwalpindi contributed 153 of the whole number. In the first years of the fair the encouragement given to mule-breeders was almost *nil*. Subsequently a demand sprang up, and the Abyssinian campaign gave a marked impetus to mule-breeding. The fair now attracts a large number, and good prices are obtained.

The fair is usually held during the last week in March, when there is an abundance of *khasíl* or green corn available for fodder. It is held in a large open space beyond the Leh river on the west of the city. Within this square, temporary railings of bamboo and rope are erected, which mark off the lines for each class of animal. A circular enclosure is formed in which the young horses are taken in turn by classes for the judges to examine. The examination generally lasts for four days, the Committee, consisting of selected Cavalry and Artillery officers, giving up their entire attention to this duty from 7 A. M. till noon. A native officer of the Police, who is experienced in horses, assists the Committee by classifying the young stock the day before according to age, so that much time and trouble is saved. The relative merits of each animal are ascertained by a system of marks prescribed by Government. The fair has become a very popular institution, and attracts not only horse-breeders from the surrounding districts, but numerous officers from Cavalry Corps to purchase remounts. The prize day is made a gala day, and is brought to a close with tent-pegging. The amount and value of prizes given, which has risen from Rs. 1,000 in 1856 to nearly Rs. 1,750 in 1882, and Rs. 2,055 in 1886, has no doubt contributed not a little to the success of this fair; and with the increased attention which is now being paid to horse-breeding, the larger number and better class of stallions, and the growing demand for good serviceable horses, it is likely to improve both in quality and quantity year by year. The marginal table gives the number of animals exhibited, the number of animals sold, and the amount of prizes given, up to 1894.

Years.	Number of animals exhibited.	Number of animals sold.	Amount of prizes given.
			Rs.
1882	2,421	1,002	1,750
1883	1,394	819	2,000
1884	1,375	846	2,000
1885	1,582	1,089	2,000
1886	2,674	1,003	2,055
1887	2,947	1,244	2,000
1888	3,072	2,082	1,500
1889	3,055	1,820	1,800
1890	3,011	1,896	1,665
1891	3,544	1,720	1,775
1892	2,302	1,850	1,700
1893	1,898	1,853	1,800
1894	2,278	1,872	1,800

Chapter IV, B.

Domestic Animals.

Mules.

Prizes.

The number of animals exhibited fell off very much after 1884 until the fair of 1886, when it suddenly rose again to the largest total yet known of 2,674 animals. Three mules only were purchased by the Transport Officers at this fair. The highest price given was Rs. 250, the lowest Rs. 200, and the average Rs. 225. Prizes to the amount of Rs. 2,000, were sanctioned by Government to be given at this fair, but owing to a grant made from Local Funds, the sum of Rs. 2,055 was actually distributed among the classes. The home district was well to the fore, obtaining the greatest number of prizes both for horses, mules and donkeys.

Besides the Rs. 2,055 above mentioned, Rs. 400 were distributed (partly in cash and partly in the shape of *lungís*), along with bridles and honorary certificates to those native gentlemen who had, by maintaining runs and paddocks, or by other means, done most to promote the interest of horse-breeding in the district. Eight honorary certificates were distributed and fifteen bridles.

Horses sold.

Mules.

The total number of horses sold at the fair this year was 707, fetching Rs. 75,336, or upon an average Rs. 106. The number of mules sold were 226 for Rs. 22,493, with an average of Rs. 99 per mule.

Ploughing match.

After the judging of the various classes was finished, a ploughing match was held for the first time at this fair; 18 competitors entered and Rs. 95 were distributed in prizes. This sum was contributed from the Local Funds.

Prize given.

The prizes were distributed on the afternoon of April 1st by H. E. Perkins, Esquire, Commissioner of the Division, and the fair was brought to a close by the usual display of tent-pegging by one of the Native Cavalry Regiments in the station, and by an exhibition of all the Government stallions which could be collected within an area of 40 miles.

The following table gives interesting statistics of the sales at each fair from 1882 to 1894 :—

Chapter IV, B.

Domestic Animals.

Prize giving.

Year.	Number of horses purchased for remounts.	Average price.	Number of horses of all kinds sold at the fair.	Total price of horses sold.	Number of mules sold.	Total price of mules sold.
		Rs.		Rs.		Rs.
1882	111	248	669	69,122	333	18,626
1883	136	249	632	76,874	280	22,243
1884	98	247	499	61,437	347	23,230
1885	38	250	480	53,701	669	75,062
1886	65	240	707	75,336	226	22,493
1887	41	247	570	46,170	674	34,374
1888	37	228	725	50,750	1,149	87,324
1889	51	146	728	63,802	865	64,200
1890	82	250	775	...	846	78,853
1891	60	250	...	...	613	...
1892	59	290	552	62,694	1,010	70,722
1893	62	323	555	60,159	929	80,068
1894	47	387	646	63,035	757	67,000

The Judging Committee awards the prizes according to rules prescribed by Government, the relative merits of each animal being ascertained by a system of marks. This Committee consists of the two or three officers of the mounted branches of the Army at Ráwalpindi and an officer of the Civil Veterinary Department. The Deputy Commissioner is President and the Assistant Commissioner is Secretary.

The Committee for 1886 consisted of Colonel R. Parry Nisbet, C. I. E., Deputy Commissioner, as President, and an officer from each of the following corps—R. H. A.; K. D. Gs., 15th B. C., with two Veterinary Officers of the Horse-breeding Department:—

"Of the various different classes the Committee found but little to say which was not good. To this general statement, however, there is one important exception, *viz.*, class III geldings, which was at once small in numbers and bad in quality. This appears to have been the case in all previous years at this fair, but now that a regular *salotri* has been attached to the district to travel through it for purposes of castrating horses, it is to be hoped that some improvement may take place both in the number and quality of this class.

"Classes II and V, fillies and yearlings, were particularly good all round, especially the latter class. It is a very unfortunate thing that, owing to the absurd system of 'tying up' which is prevalent, these young animals have no fair chance of a healthy development. Thus, in the classes devoted to older animals, it is found that in the great majority of animals the action is cramped; while in some cases the fetlocks are so swollen from the effects of the ropes as to amount to a deformity. The most certain way to discourage this absurd system of

Chapter IV, B.

Domestic Animals.

Prize giving.

tying up, is for Government to encourage by every means in its power the making and maintaining of runs and paddocks.

"At the fair of 1884, 98 remounts were purchased by Government; 38 at the fair of 1885 and 30 at the fair of 1886, and 3 mules only were purchased by the Transport Officers at this fair.

"Of the animals exhibited at the fair of 1886, 1,756 came from Ráwalpindi district, 600 from Jhelum, 10 from Shahpur, 51 from Hazára, 150 from Peshάwar, 8 from Gujrát, 8 from Bannu, 9 from other districts, and 82 from foreign countries."

Bees of the Murree hills.

Domesticated bees are found in the Murree hills only. Wild bees are found in other parts of the district.

The bees found in the Murree hills are of much larger size, and are quite different in their habits from those of the plain tahsíls of the Ráwalpindi district. The following descriptions of their habits have been gathered from the bee-keeping zamíndárs of Murree and from personal observation :—

The hives, or houses occupied by the bees, are constructed of baked mud in a cylindrical shape, on the average about 8 inches in diameter at one end, and 16 to 20 inches in diameter at the other, and some 15 to 20 inches in length. A hole to fit the smaller end is then made by the intending bee-keeper in the wall of his house, and in this he inserts the hive. He then closes up the large end which projects towards the inside of the house with a sort of basket, generally made of grass and mud, and closes up the smaller end with *kuchcha* mud, leaving only a small hole, about 1 inch in diameter, for the bees to come in and out at. Having prepared their house for them some time in April (Baisákh), the bee-keeper proceeds to smear a mixture of rough *gur* and milk over the mouth of the hive. Some ten or a dozen bees first alight upon this, and, if it suits them, remain a few days. These bees are known as *lihári*; they then fly off again, following one of their number, it is said, as a leader, and presently return with a swarm of bees known as *ghim*, and these gradually enter the hive and make their home there. After a few days they begin to fly about and suck sap from trees and flowers, and construct their combs (*pukha*). These are completed in about fifteen days, and then the young are deposited and fed with extracts from the trees, flowers, and so on.

The young become full grown in May, and then all swarm off elsewhere, leaving the old bees in possession, and these then begin to glean honey from various fruit trees and shrubs, and fill their combs. This process is completed by from the 15th October to the 15th November. The original comb is first filled, and then the honey runs down and fills a sort of second comb, known as the *chala*.

The honey is taken out by first making a small opening in the back of the *tári*, as the hive is called, and burning some old cloth beneath it. Some bees are killed in the process, but the majority fly out of the orifice and cluster against the wall just outside; the honey-comb is then removed from the

Chapter IV, C.

Occupations Industries and Commerce.

Bees of the Murree hills.

back, and then it is again closed up. In places where the winter is not too cold for the bees to remain, only two-thirds of the honey is taken out, one-third being left to keep the bees during the winter. In other cases it is all taken. The hives generally contain from 4 to 8 pounds of honey each, with from 1 to 1½ pounds of wax. These are separated off from each other after extraction, and the honey is sold at from 4 to 6 pounds a rupee, the wax at from 4 to 5 pounds, uncleaned, and when cleaned at a rupee a pound.

Bees of the plain tahsíls, *i.e.*, Pindigheb, Fatehjang and Ráwalpindi.

Except in portions of the Ráwalpindi tahsíl, where bees are occasionally kept in the same manner as in the Murree tahsíl, the bees of the plain portion of the district are wild, and do not make their homes in hives of any kind.

In March or April these bees, which are not much bigger than a common fly, begin to build their combs round the branches of trees or on projecting rocks. First, the comb is built round the branch and then a portion is built pendent below it. This latter portion is known as the *pukha*, the former is the *chala*. The young are deposited in the *pukha*. The old bees live over all parts of the comb. The young swarm off in May-June, and the old bees then go off to seek a cooler place, but continue to draw honey from the original comb. They do not make any honey during the hot season. Then, in the end of August-September, they again commence building a new comb, have young, and store honey up to about 15th November, about which time the young swarm off. Then the bees go off again to seek a warmer clime, eating the honey from their old comb for the next four months which brings them round to April again and completes the year. Immediately after the 15th November is the time when the honey is mostly collected and sold. This honey is considered of good quality, and fetches a higher price than that made in the hills. It is sold at about 1 to 4 pounds a rupee, and the uncleaned wax is sold at about 10 pounds the rupee.

SECTION C.—OCCUPATIONS, INDUSTRIES AND COMMERCE.

Occupations of the people.

Table No. XXIII shows the principal occupations followed by the people as returned at the census of 1891. But the figures are not very satisfactory for reasons explained in the Census Report, and they must be taken subject to limitations which are given in some detail in Chapter XII, of the same report.

The figures in Table No. XXIII refer to the total population of the district. The figures in the margin show the distribution of the whole population into agricultural and non-agricultural, calculated on the assumption that the number of women and children dependent upon each male of over

Population.	Towns.	Villages.
Agricultural ...	6,665	437,855
Non-agricultural ...	78,662	297,330
Total ...	85,327	735,185

Chapter IV, C.

Occupations, Industries and Commerce.

Occupations of the people.

15 years of age is the same whatever his occupation. These figures, however, include as agricultural only such part of the population as are agriculturists pure and simple; and exclude not only the considerable number who combine agriculture with other occupations, but also the much larger number who depend in great measure for their livelihood upon the yield of agricultural operations. More detailed figures for the occupations of both males and females will be found at pages 124 to 132 of Table No. XIIA, and in Table No. XIIB of the Census Report of 1881 and Table No. XVII, page 408, of the Census Report of 1891. The figures for female occupations, however, are exceedingly incomplete.

The rural population is essentially agricultural or dependent upon the results of agriculture; and a return which shows the rural population as a little less than three-sevenths non-agricultural, and a little more than four-sevenths agricultural, is misleading.

A great many persons eke out their incomes which they derive from land usually in kind by daily labor of various kinds. The zamíndárs in the villages near Murree will in a few days earn enough as coolies on the road to pay their land revenue for the year, the rates of daily labour in that tahsíl being always artificially kept far above the natural wages of labor, very much no doubt to the advantage of the neighbouring villages.

Wherever remunerative labor is to be obtained not far from their own homes, those of the families of zamíndárs in all parts of the district whose assistance is not required in cultivating the family lands, will go to obtain it; but they usually prefer daily labor or labor which is of a temporary nature to regular and prolonged service. They do not like to go far from their homes for such work, but will flock to it if it be available within a moderate distance.

There are very few tribes which do not till their own lands nowadays; in fact there are no tribes which can be so described. The chief families of Gakhars, Janjuás, Johdrás and Ghebás do not do so, and Sayads never cultivate themselves if they can avoid it, but the humbler members of all tribes till their own fields. Sayad women never work in the fields and Gakhar or Janjua women rarely. The women of other tribes help in most agricultural operations, except ploughing. Like the men of the tribe, the Malliár women are the most industrious and do most field-work.

The ordinary non-agricultural inhabitants of the villages of the district are—

Joláha—(weaver),

Teli—(oil-man),

Kashmíri—(usually spinners),

Chapter IV, C.

Occupations, Industries and Commerce.

Occupations of the people.

Mochís—(leather workers).

Lohár—(blacksmith),

Tarkhán—(carpenter),

Mirási—(musician),

Musalli—(sweeper),

Sunár—(goldsmith),

with Khatrís, Brahmans, Kohlís, and a few others.

These only form a small percentage of the total population, and are most of them more or less dependent on the outturn from agricultural operations.

Trading classes.

The trading classes who are almost entirely confined to the city of Ráwalpindi, and the so-called, by courtesy, towns of the district, do not require detailed notice. The Paráchás of Malah-Tola and Makhad have already been noticed on page 104. These are very enterprising traders, going to Kábul and Bokhára for their commodities, chiefly silk goods, gold threads, gold seals and such like, and taking them again even as far as to Bombay and Calcutta. They also deal largely in hides.

Industries and manufactures.

A large number of lacquered legs for bed-steads (*chárpáis*) are made by the *tarkháns* of Akhiás and Kamliál in tahsíl Pindigheb, Kúri-Dolál, tahsíl Ráwalpindi, and Salgrâon, tahsíl Kahuta. These fetch from annas 12 to Rs. 10 for the set of 4; and are made of *shisham*, *phulan*, or *khair* wood. *Pihrás*, or low chairs, and spinning-wheels are also made by the same class in considerable quantities. The chairs cost from Re. 1 to Rs. 8; the spinning-wheels, from Re. 1 to Rs. 6. Other wooden articles are also constructed for sale in many of the villages, especially in tahsíl Kahuta, where wood is plentiful.

The *lohárs* of Manianda, tahsíl Pindigheb, make padlocks of iron, and stirrups are made at this village and in several places in Fatehjang and at Hasan Abdál.

Iron vessels of large size (*karah*) are made at Makhad, costing from Re. 1 to Rs. 40, according to size. Baking-plates are also made here.

Reed matting, known as *phúr*, is made in some villages in Attock tahsíl, embroidered shoes, *chapprís*, and *sandals* (*kheri*) are made at Kot, Chauntra, Pindigheb, and Hazro.

Country cloth of various kinds is made throughout the district; blankets are manufactured in considerable quantities in tahsíl Kahuta, and in parts of Pindigheb and Fatehjang, also *chhats* and *boris*, or packing bags. The barbers of Fatehjang and Pindigheb engage in the manufacture of these articles, which are sold in Ráwalpindi, Pesháwar, and elsewhere in considerable numbers.

Chapter IV, C.

Occupations, Industries and Commerce.

Industries and manufactures.

Saddles are made in Ráwalpindi and also in Bisandot (tahsíl Kahuta), Pindigheb and Fatehjang, costing from Rs. 5 to Rs. 20. Silk-work of various kinds is done by the women of the Attock tahsíl especially. *Phúlkárís* are made in many places, those of Hazro and Ráwalpindi being the best. The stone of the Khairimár hills, known as *abri*, is worked into cups and other shapes in Pind Trer and Kawa, neighbouring villages. Snuff is manufactured in Hazro to a considerable extent, and in smaller quantities in Makhad. Soap of a common country kind is made at Ráwalpindi, Fatehjang, and at Makhad. Leather manufactures have diminished; saddles and shoes are the principal articles made.

There is now no considerable manufacture of *kuzás*, or earthen-jars, at Fatehjang, as there is said to have once been. Oil is manufactured in many of the villages of the district, especially in Fatehjang, and a good deal of it is exported across the Indus.

None of the above manufactures are of great importance, most of them are not known beyond the limits of the district.

Mr. Lockwood Kipling, Principal of the Lahore School of Art, has kindly furnished the following note on some of the industries of the district :—

" There seems to be no special manufacture of any kind in this district. Boats are built for use on the Indus at Attock and Pindigheb. Richly carved *chaukáts* for doors and windows are occasionally made as in other parts of the Punjab. From a village near Hasan Abdál some good cotton prints (*arbás*), rough in execution but fairly good in color, have been procured. But while the district cannot be said to do a regular export trade in any special branch, it must not be imagined there is a total absence of industries. Here, as elsewhere, the cotton weavers complain that their trade suffers from European competition; and it is said they are turning to wool weaving."

Boats are occasionally built at Attock and Makhad; both lie on the Indus bank. The *phúlkárís* of the Hazro and Ráwalpindi towns deserved notice in the productions of the district. It is very doubtful if the weavers have as yet to any extent given up their old trade in favor of wool weaving.

Petroleum oil wells at Sadkal, tahsil Fatehjang.

Borings for petroleum were first made in 1870, when a well was sunk at Sádkal at the foot of the southern slope of the Kála Chitta hills, three miles from Fatehjang.

The area taken up for the works is 4 acres 2 roods 4 poles. Five borings have been made, 4½ inches in diameter each; No. 1 is 100 feet deep; No. 2, 50 feet; No. 3, 80 feet; No. 4, 60

feet; No. 5, 100 feet. The borings are 35 feet from each other, and the oil is drawn out in small dipping tubes with ropes and brings up about 2 pints of mixed oil and water.

Chapter IV, C.

Occupational, Industries and Commerce.

Petroleum oil wells at Sadkal, tahsil Fatehjang.

This is thrown into a cistern, from the bottom of which the heavier water is drawn off, leaving the oil above.

For the first eight years the average outturn of oil was about 30 maunds per diem, but since 1878 the quantity of oil obtained from the wells has gradually decreased, and the outturn from the wells is now about 1,000 gallons per year.

The petroleum now costs Rs. 20 per one hundred gallons delivered at the Ráwalpindi gas-works. This includes the cost of maintaining the borings in working order.

In the rains the oil which comes up in the borings is very much mixed with water.

In 1887-89, an attempt to increase the output of oil was made by deepening boring No. 3 and by making another boring 800 feet deep, but the operations did not lead to any appreciable difference in the quantity of oil obtained annually.

Ráwalpindi gas-works.

The Ráwalpindi gas-works were erected by Government in 1868. The gas is used for lighting all the European barracks, the churches, &c. It is made from mustard oil, petroleum and wood. The petroleum is procured from two localities, Fatehjang, 30 miles from Ráwalpindi, and Kálabágh on the Indus, in the Bannu district.

The total outturn of petroleum from Fatehjang was about 1,200 gallons last year.

There are now no borings at Kálabágh. The oil is collected as it trickles with water from fissures of rocks in a deep ravine. The total oil collected is about 1,600 gallons per annum.

The petroleum costs, delivered at Ráwalpindi :—

Fatehjang oil	Rs. 16	per hundred gallons.
Kálabágh oil	„ 28	ditto.

The oil is used in its raw state, and is not distilled nor purified in any way. Its color is dark green by reflected light and a bright golden yellow by transmitted light. One gallon yields 260 cubic feet of gas, sufficient to light one jet for 90 hours.

Trade.

The trade of the district used to centre in Ráwalpindi, Hazro and Makhad, but Gujar Khan now absorbs a very large part of it. The ordinary manufactures of the district, described above, are exported to some small extent; and a good deal of snuff is sent away from Hazro *viâ* the Lawrencepur station on the North-Western Railway; but the great exports of the district are food grains and oilseeds, and in years

Chapter IV, C.

Occupations, Industries and Commerce.

Trade.

of good harvests and favorable prices, the exports of wheat from Gujar Khan are very considerable.

Women's *pyjámas*, made at Hazro and elsewhere, are exported in considerable quantities to Pesháwar and across the frontier. Wool blankets and hides are also exported to some extent.

Among the imports are piece-goods from Calcutta and Amritsar, rice from neighbouring districts, Siálkot, Wazírabad, Pesháwar, Kashmír and Sawat; rice being little grown, and that of inferior quality in this district. *Ghi* is brought in from Punch, Kashmír and Hazára and other districts of the Punjab. Salt comes from Jhelum and Kálabágh; refined sugar from Bombay, Shahjahánpur, Hoshiárpur and Jullundur; *gur* from Siálkot, Pesháwar, Jullundur and Meerut; fruit and vegetables from Lahore and Gujránwála; fruits from Kashmír, Kábul and Pesháwar; tea from Kángra and the sea-ports; country cloths from Amritsar and Ludhiána; raw cotton and indigo from Mooltan; hardware from Amritsar, Delhi and Gujránwála; silk from Amritsar, Jullundur, and Pesháwar; leather from Kashmír, Pesháwar, and Gujrát; thick cloths, *pattús*, &c., from Kashmír; timber, chiefly deodár, from Kashmír. Fire-wood is also brought in from Khairabad. The Kashmír trade is registered at Murree and at Lachman ferry on the Jhelum river. In 1892-93 the value of the registered trade was as shown below :—

	Imports.	Exports.
	Rs.	Rs.
By Murree	14,95,244	13,60,976
" Lachman ferry	3,13,480	2,62,496
Total	18,08,724	16,23,472

The trade of the Ráwalpindi district with Kashmír, however, does not as a rule go beyond Srínagar, Yárkand and Ladákh. Traders seem to prefer the Kulu route, which is probably shorter than the route through the Kashmír valley. *Ghi*, timber, *charas*, dyes, fruits, drugs and medicines and rice deserve mention among the imports; and cotton piece-goods and Lahori salt, metals, and unrefined sugar are noticeable among the exports. In 1886 also a considerable quantity of wheat, chiefly, it is believed, for seed, was exported to Kashmír.

Trade with all districts on the line of railway is carried on by that means. With Kashmír the trade used to be carried on by mules, donkeys and bullocks, but during the past years

Chapter IV, D.

Prices. Weights and Measures.

Trade.

enormous strings of camels were employed to carry salt and wheat into the valley. There is also a certain amount of trade carried on by the boats on the Indus river; this is chiefly a trade in food grains. Trade across the frontier is carried on by beasts of burden; with Kábul mostly by means of camels. Except on the railway, the external trade with this district is nowhere carried on by means of wheeled traffic.

SECTION D.—PRICES, WEIGHTS AND MEASURES.

Prices.

The price of grain has varied greatly in this district, as in other parts of the Punjab, during the last twenty years.

Table No. XXVI gives the retail *bazár* prices of commodities for the last twenty years, and the table below gives the rates approved of by the Financial Commissioner on the Settlement Officer's detailed report on prices forwarded in March 1885, as the average prices of the district grain crops to be taken for assessment purposes:—

Tahsíl.	Ráwalpindi.	Jhelum.	Hazára.	Peshárwar.
Wheat	35*	35*	42*	30*
Gram	40	34	..	...
Oilseed (táráraira)	50	39	...	...
Barley	50	...	68	40
Maize	45	...	53	40
Bájra	45	44	50	40
Moth	45	41	41	30
Cotton	10	10	15	15

* (Sérs per rupee).

Chapter IV, D.

Prices, Weights and Measures.

Prices.

These average prices assumed are below the actual averages given by the figures, and it is desirable that they should be so, for the high prices of famine years which raise the average represent no advantage to the zamíndárs, who in such years have usually nothing to sell, and are lucky if they do not themselves have to buy at these excessive prices. The principle that these years of famine prices should be excluded from calculation has since been generally accepted.

In his Attock Assessment Report, written in 1884, Mr. Steedman made the following remarks on the prices obtaining and likely to obtain in future in the district:—

Difficulties in framing a price current.

"The price current statements will show how greatly prices have varied from year to year in this district. Three years ago grain was almost dearer in the Ráwalpindi district than anywhere else in the Punjab. Now grain has been for some months cheaper here than in any other district. I know that barley, *moth*, and *bájra* were almost unsaleable last year; and for Indian corn there was very little demand. There was a brisk demand for wheat and oilseeds, principally *sarshaf*, for exportation to Europe. But even then prices were by no means high, and according to the latest news from England, wheat is unprecedentedly cheap, and some two millions of money have been lost on the importations of Indian wheat. I believe that it is far too often assumed that prices must rise. A comparison between prices at the regular settlement, or for a short immediately preceding period, and the average annual price that has since prevailed as a guide to the enhancement that can be taken seems to me fallacious. Prices obtaining during Sikh rule cannot fairly be compared with prices that have prevailed since annexation, nor prices in a district before the opening of a Railway, with those that obtain subsequently. Railways, it is generally said, tend to raise prices. I do not believe this will hold good of the Ráwalpindi district, and certainly not of the Attock tahsíl. Hitherto the Chhachh plain has been a tract in which harvests have hardly ever failed; the crops of the adjacent country depending entirely upon rain and being very liable to failure, while the nearest tract that could be counted upon to supply grain in bad years, was Gujrát some 100 miles away. Before the railway was opened, the Chhachh zámindárs obtained, in years of scarcity, high prices, and in years of plenty were no worse off than their neighbours, the cultivation of whose lands was dependent on rain. Now, in a year of scarcity, grain is poured in from the districts round Lahore; while in years of plenty, the export to Europe seems unable to raise the price of wheat to any considerable extent. As a matter of fact, very little grain was exported even last year from the Attock tahsíl. The effect of exportation to Europe on prices is often somewhat sudden; and the profit on these sudden rises does not go into the zamíndár's pocket. I particularly remember in 1875 that wheat sold on the threshing

Chapter IV, D.

Prices. Weights and Measures.

Difficulties in framing a price current.

floor in the Indus Kachi at a rate of from 40 sérs to 50 sérs per rupee. Then some Karáchi merchants came up to buy for export, and wheat rose in two months to 25 sérs per rupee. The difference went entirely into the pockets of the middlemen. If a zamíndár could hold his grain back, he would share in these profits, but he hardly ever can. First there is the revenue which must be paid; next there are his debts to be satisfied; and the result is that the grain is sold immediately it is winnowed to the Khatri with whom he deals, while prices are at their lowest and the demand for exportation has hardly had any effect.

The Kábul war and scarcity and the advent of the railway.

"The two events of the last few years which have had the greatest effect on the prices of the district have been, first, the Kábul war and the scarcity which prevailed at that time, and secondly, the advent of the railway.

"It seems undeniable that prices are both higher and better established than they were before the year 1860, and agriculturists have now far greater facilities for converting their produce into money than existed thirty years ago."

The red wheat of the district, known locally as *lohi*, and to the trade under the name of Gujar Khan wheat, has a well established reputation in the Karáchi market, and is largely exported, and in some years there is also a considerable export trade in oilseeds. Both the cantonment and city of Ráwalpindi have undergone large development in late years. For these reasons it does not appear likely that there is a very great fall in prices to be anticipated.

What appears to be most probable, is that in future prices will vary within much more restricted limits than in former times, and that their oscillations will be much less violent, that the very abnormally high prices of previous famine years will very seldom, if ever, be reached again; but that, on the other hand, the very low prices, resulting from a surfeit of grain in the local market, will never recur, as exports will in such circumstances largely increase, and the price will be to some extent enhanced. In fact, while it is possible that another war might, like the late Kábul war, drive prices up very much again, it is extremely unlikely that any contingency will arise which will very materially depress them. The result of the enormous improvement in communication must be to steady prices, and it is to this steadying process, rather than to sudden rises which usually benefit the middleman or trader rather than the zamíndár, that the cultivators must look for their advantage in the future.

Value of land for sale and mortgage.

The following table gives figures for the sales and mortgages of land in each tahsíl of the district during the past thirty years :—

Chapter IV, D.

Prices, Weights and Measures.

Value of land for sale and mortgage.

I.—ABSTRACT OF LAND

Tahsil with average assessment per acre cultivated.	Sales examined by periods. Period.	Per cent. of total sales.	Average price. Per acre.	Average price. Per rupee of revenue.	Total value of sales.	Mortgages with possession examined by periods. Period.	Per cent. of total mortgages.	Average mortgage debt. Per acre.	Average mortgage debt. Per rupee of revenue.	Total value of mortgages contracted with and without possession.
			Rs.	Rs.	Rs.			Rs.	Rs.	Rs.
Attock ... Rs. a. p. 0 13 10	1853-67	18	2	...	2,248	1853-67	...	47	...	6,407
	1868-77	17	43	...	51,556	1868-77	55	12	...	1,56,614
	1878-82	65	31	...	1,39,379	1878-82	45	18	...	1,80,683
		100	28	45	1,93,183	...	100	15	28	3,43,704
Pindigheb, 0 6 8	1868-77	43	18	...	1,09,797	1868-77	50	4	...	2,01,490
	1878-82	57	22	...	1,82,547	1878-82	50	8	...	2,71,896
		100	20	75	2,92,344	...	100	7	35	4,73,386
Fatehjang, 0 10 8	1858-67	12	13	...	5,270	1858-67	55	2	...	21,610
	1868-78	54	31	...	57,119	1868-78	30	11	...	78,167
	1879-83	34	52	...	59,563	1879-83	15	27	...	92,123
		100	36	62	1,21,952	...	100	8	53	1,91,900
Gujar Khan, 1 1 3	1868-77	63	37	...	1,16,180	1868-77	47	27	...	77,316
	1878-82	37	63	...	1,12,701	1878-82	53	47	...	1,13,485
		100	46	55	2,28,881	...	100	38	43	1,90,801
Ráwalpindi, 0 14 9	1853-67	13	22	...	40,001	1853-67	5	25	...	20,681
	1868-77	52	37	...	2,84,060	1868-77	49	28	...	3,08,175
	1878-82	35	58	...	2,97,372	1878-82	46	35	...	2,81,039
		100	42	58	6,21,433	...	100	...	50	6,09,895
Kahuta ... 1 0 10	1868-77	59	35	...	66,170	1868-77	62	28	...	58,599
	1878-82	41	53	...	70,038	1878-82	38	44	...	55,558
		100	43	49	1,36,208	...	100	34	41	1,14,157
Murree ... 0 8 1	1858-68	7	48	...	5,644	1858-68	9	54	...	1,768
	1869-73	79	15	...	19,369	1869-73	52	67	...	14,723
	1874-83	14	124	...	28,440	1874-83	39	85	...	13,675
		100	33	165	53,453	..	100	73	146	30,166

TRANSFERS TO 1882-83.

Chapter IV, D.

Prices, Weights and Measures.

Value of land for sale and mortgage.

Total of percentage of cultivated area.			Total value of outstanding mortgages with possession.	Mortgages without possession.				Average assessment per acre of land.		
				Total outstanding.		*Average mortgage debt.*				
Sold.	Mortgaged.	Transferred in both ways.		Acres charged.	Amount of mortgage debt.	Per acre.	Per rupee of revenue.	Sold.	Mortgaged with possession.	Mortgaged without possession.
			Rs.	Rs.	Rs.	Rs.	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.
...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...
2·3	4·8	7·1	1,49,265	1,117	22,629	20	23	0 6 5	0 11 2	0 14 2
...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...
3·4	15·9	19·3	2,86,993	2,208	11,459	5	36	0 3 5	0 3 3	0 2 3
...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...
1·5	4·4	5·9	2,19,001	...	...	...	...	0 10 10	0 6 5	...
...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...
3·0	2·6	5·6	2,18,440	71	1,868	26	37	0 14 1	0 15 3	0 11 3
...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...
6·4	5·3	11·7	4,93,409	48	2,899	60	76	0 13 1	0 13 4	0 12 8
...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...
4·8	4·9	9·7	1,73,665	...	...	...	...	0 14 3	0 15 8	...
...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...
7·2	3·3	10·5	43,608	...	...	...	...	0 3 11	0 4 11	...

Chapter IV, D.

Prices, Weights and Measures.

Value of land for sale and mortgage.

II.—ABSTRACT OF LAND

Tahsil.	Sales examined by period.				
	Period.	Per cent. of total sales.	Average price. Per acre.	Average price. Per rupee of revenue.	Total value of sales.
			Rs.	Rs.	Rs.
Ráwalpindi	1885-87	32	57	51	4,55,446
	1888-90	32	67	82	5,26,293
	1891-93	36	69	85	6,16,814
		100	63	72	15,98,553
Attock	1885-87	22	34	28	88,099
	1888-90	46	45	35	2,18,160
	1891-93	32	47	50	1,61,963
		100	43	38	4,68,222
Kahuta	1885-87	35	39	47	1,21,750
	1888-90	32	47	44	1,38,019
	1891-93	33	54	64	1,57,972
		100	47	51	4,17,741
Murree	1885-87	23	42	131	27,949
	1888-90	29	45	146	37,810
	1891-93	48	51	59	69,644
		100	47	82	1,35,403
Pindigheb	1885-87	29	13	49	87,549
	1888-90	33	20	48	1,47,971
	1891-93	38	20	44	1,64,466
		100	18	46	3,99,986
Gujar Khan	1885-87	24	58	59	2,05,762
	1888-90	36	73	83	3,87,405
	1891-93	40	72	79	4,31,784
		100	69	75	10,24,951
Fatehjang	1885-87	15	56	71	91,503
	1888-90	42	38	65	1,67,436
	1891-93	43	43	64	1,99,563
		100	43	65	4,58,502

Chapter IV, D.

Prices, Weights and Measures.

Value of land for sale and mortgage.

TRANSFERS FROM 1884-85 TO 1892-93.

Period.	Mortgages with possession examined by period.					Average assessment per acre of land.	
	Per cent. of total mortgages.	Average mortgage debt.		Mortgage money discharged in rupees.	Total area of which the ownership is encumbered by usufructuary mortgages.	Sold.	Mortgaged with possession.
		Per acre.	Per rupee of revenue.				
		Rs.	Rs.	Rs.	Acres.	Rs. a. p.	Rs. a. p.
1885-87	35	36	33	2,92,725	19,579	1 1 0	1 1 6
1888-90	30	57	50	4,03,830	35,153	0 13 0	0 15 7
1891-93	35	44	47	3,46,729	47,349	0 13 0	0 15 2
...	100	45	45	10,43,284	102,081	0 14 3	1 0 1
1885-87	23	18	15	1,71,949	8,306	1 3 0	1 2 8
1888-90	61	12	18	3,04,730	42,180	1 4 3	1 2 11
1891-93	16	35	29	2,14,543	46,741	0 15 2	1 3 4
...	100	17	19	6,91,222	97,227	1 2 2	1 3 0
1885-87	23	35	32	80,921	9,701	0 13 1	1 1 10
1888-90	57	21	35	1,18,518	14,523	1 0 4	0 9 8
1891-93	20	54	44	1,10,403	16,606	0 13 6	1 3 8
...	100	31	37	3,09,842	40,830	0 14 5	0 13 7
1885-87	18	44	54	8,381	1,785	0 5 1	0 12 10
1888-90	42	35	103	15,714	3,475	0 5 0	0 5 5
1891-93	40	48	128	20,694	4,014	0 13 8	0 5 11
...	100	41	95	44,789	9,274	0 9 2	0 7 0
1885-87	36	6	27	1,72,244	85,681	0 4 5	0 3 9
1888-90	41	7	29	2,31,679	190,091	0 6 10	0 4 1
1891-93	23	10	31	1,62,937	227,886	0 7 1	0 5 0
...	100	8	29	5,66,860	503,658	0 6 2	0 4 2
1885-87	21	43	42	1,26,989	49,365	0 15 6	1 0 6
1888-90	41	45	43	2,55,599	80,768	0 14 0	1 0 7
1891-93	38	55	53	2,84,352	89,064	0 14 9	1 0 6
...	100	48	46	6,66,940	219,197	0 14 8	1 0 6
1885-87	25	23	44	1,02,583	21,000	0 12 8	0 8 7
1888-90	40	26	39	1,80,235	178,161	0 9 3	0 10 6
1891-93	35	29	45	1,71,468	190,273	0 10 9	0 10 2
...	100	26	42	4,54,286	389,434	0 10 5	0 9 10

Chapter IV, D.

Prices, Weights and Measures.

Value of land for sale and mortgage.

The total area of land sold during the 30 years ending 1893 amounted to 143,989 acres; the purchase money to Rs. 64,50,812. The total area mortgaged amounts to 336,086 acres; the mortgage money to Rs. 57,31,232.

The total alienations, therefore, amounted to 480,075 acres' value Rs. 1,18,82,044, or 12 times the annual land revenue of the district.

The results are very encouraging in Gujar Khan, Fatehjang, Attock and Kahuta, where the total area alienated is small, and a larger proportion of the alienations have been made to zamíndárs of the same village as the alienor or of other villages.

In Ráwalpindi and Murree the alienations are large and the proportion of these alienations made in favor of other zamíndárs smaller, but in Pindigheb the amount of land shown in the statement as mortgaged is considerable, and in that tahsíl it is chiefly mortgaged to outsiders.

The statistics available on the subject, although not reliable in every particular, show very clearly that the price of land has risen very considerably throughout the district during the last thirty years.

Wages of labor.

Wages of labor have also steadily increased, and are now much higher than they were thirty years ago.

They are lower now than they were during the Kábul war, when all kinds of daily labor were at "famine" rates, but the general result throughout the period has been a steady rise in all wages paid in cash. Agricultural laborers are still paid sometimes entirely in kind, but whenever they are paid partly in cash and partly in kind, the cash portions of their wages has shared in the general rise.

The rate of coolie labor is high, but has fallen much since the Kábul war; but the fixed district rates have not yet followed the natural fall, and tend to keep them artificially high. True rent rates are not yet common in the district; but whenever land is let at competition rents, the rates have lately gone up considerably, especially in the neighbourhood of Ráwalpindi itself, Hazro and other towns and tahsíl head-quarters.

Rents in kind paid by hereditary tenants remain as before, but cash rents throughout the district have shown a strong tendency to rise in the case of both hereditary tenants and tenants-at-will, and in the case of tenants-at-will the kind rents paid have practically reached their limit throughout the district, having risen in almost everycase to one-half of the produce.

Weights and measures.

The standard measures of length in the Ráwalpindi district are as follows:—

Gira = three fingers breadth.

Páo = 4 girás.

Foot = 12 inches.

Gaz = 16 girás = 4 páo = 36 inches.

The "gaz" varies; in some places 15 "girás" make a "gaz," this is known as the Lahori gaz. The country *darzis* use a "gaz" of 17 "girás" in buying cloth.

The "foot" = 12 inches, is of course the English measure which has become fully adopted into the country measures, especially in the building of houses.

The rough country method of estimating a foot is to place the points of each extended thumb together, the distance from the right hand side of the right closed fist to the left hand side of the left fist is then one foot.

The land measures of length in common use are :—

Gith or Páo = span from the point of the little finger to the point of the thumb extended of an average hand.

Háth = ½ a yard

from the point of the elbow to the tip of the long finger.

Kadam or karu = 7½ gith

or Páo or 66 inches.

This is the full step from the back of the heel of the right foot at its rest behind the other, to the point of the toe of the same foot when it comes forward.

Kán = 3 karú.

The square measures in use are—

Tassu or sarsái—is a square of one karu.

Marla =9 sarsái—a square of 30¼ yards.

In some villages of the Chhachh iláka, tahsíl Attock, where the custom of *khangi paimáaish* obtains, the marla consists of a square of 36 yards.

Kanál = 20 marlás.

Bigha = 4 kanáls.

The bigha is, however, a measure hardly ever used in this district and rarely mentioned.

Ghomáon = 8 kanáls and, very fortunately, is precisely the equal of the English acre.

In the Narrara tract held by the Sagri Patháns, these measures are not in common use. They estimate the size of a plot of land by the amount of seed which has to be sown in it. A piece of land requiring two and a half sérs of seed, Makhad measure = three sérs two chhitáks of ordinary measure is a kanál; 20 sérs go to a ghomáon.

In the other Pathán villages of Makhad iláka, a *nal* usually means a plough of land.

The standard of weight varies from place to place.

Chapter IV, D.

Prices. Weights and Measures.

Weights and measures.

The weights used for jewellery and precious metals are :—

Kán kola = one grain of rice.

Ratti	=	8 Kán kolás.
Másha	=	8 Rattís.
Tola	=	12 Máshás.

Ordinary weights—

Sarsái	=	18 Máshás.
Chhiták	=	3 Sarsái.
Adh-páo	=	2 Chhitáks.
Páo	=	4 "
Adh-sér	=	8 "
Sér	=	16 "

The "sér," however, varies in actual weight. It weighs sometimes [illegible] rupees weight, and is known as the "kachcha sér." This is used in Gujar Khan. The English sér weighs 80 rupees or tolás. The Bahádur Sháhi sér varies from 85 rupees up to one hundred rupees in weight. In Makhad the sér weighs 106 rupees. This is the heaviest known sér in the district. The divisions of the sér are always the same down to the sarsái.

All shop-keepers throughout the district now use Government standard measures, but the zamíndárs among themselves trade by the local weight—

The Doserí	=	2 Sérs.
Dháia	=	$2\frac{1}{2}$ "
Dhari	=	5 "
Maund	=	40 " or 8 Dharís.

Measures of capacity used for measuring grain are :—

"Kachchi," "paropi" and "chauthái." These vary in the weight of grain they contain from place to place ; they all stand for one-fourth of "choha."

Triha	=	$\frac{1}{3}$ Choha.
Atha or adh-chohái	=	$\frac{1}{2}$ "
Choha	=	4 Paropís.

The "choha" varies in actual capacity from $1\frac{3}{4}$ sérs to $4\frac{1}{2}$ sérs of grain, and the larger and smaller measures vary in terms of the "choha."

The Khattars do not use the choha, which everywhere else is the basis of all grain measurements, but always employ Government standard measures of weight instead.

Weights and measures.

The "dhari," "odhi," or "atári" = two chohás. The term "odhi" is only in use among the Patháns of Attock—

Topa	= 4 Chohás.
Nalla	= 8 "

The "pátar" is a measure used in some of the hill villages; it varies in capacity up to 20 sérs—

Pái	=16 Chohás or 4 topás.
Cháli topa	=24 Choha.
Chhatt	= 6 Maunds.
	7 "
	11 "

and is only in use in tahsíl Pindigheb.

The "wára" is a measure used for measuring oil. It varies in capacity from one holding "adh-páo weight of oil to one holding a páo."

TABLE OF WEIGHTS AND MEASURES.

Measures of Length.

Cloth Measures.

1 Gira	= 3 Finger breadths.
1 Páo	= 4 Girás.
1 Gaz	=16 Girás=four páos=36 inches.

Land Measures.

1 Gith or páo	= 1 Span.
1 Háth	= ½ Of a gaz.
1 Kadam or karu	= 7½ Gith a páo.
1 Kán	= 3 Kadams.

Square Measures.

1 Tassu or sarsái	= 1 Square kadam.
1 Marla	= 9 Sarsái = 30¼ square yards.
1 Kanál	=20 Marlás.
1 Bigha	= 4 Kanáls.
1 Ghomáon...	= 8 Kanáls = 1 acre.

Measures of weight used for jewellery.

1 Kán kola...	= 1 Grain of rice.
1 Ratti	= 8 Kán kola.
1 Másha	= 8 Ratti.
1 Tola	=12 Máshás.

Chpater IV, E.

Communications.

Weights and measures.

Ordinary weights.

1	Sarsái	=	18 Máshás.
1	Chhiták	=	3 Sarsái.
1	Adh-páo	=	2 Chhitáks.
1	Páo	=	4 "
1	Adh-sér	=	8 "
1	Sér	=	16 "
	Doseri	=	2 Sérs.
	Dháia	=	2½ "
	Dhari	=	5 "
	Maund	=	40 "

Measures of capacity used for grain, &c.

Kachchi, paropi, chauthái ...	=	¼ of a chohá.
Triha	=	⅓ "
Atha or adh-choha	=	½ a choba or 2 paropi.
Choha	=	4 Paropi, kachchi or chauthái.
Atára, dhari or odhi	=	2 Chohás.
Topa	=	4 "
Nalla	=	8 "
Pái	=	16 " or 4 topás.
Cháli topa	=	24 "

SECTION E.—COMMUNICATIONS.

Navigable rivers.

The Indus river, which forms the western boundary of the district for 96 miles, is navigable for large boats of small draught as far as Makhad, which is in the south-west corner of the district, and to which point the steamers of the Indus Valley Flotilla used to ply. Country boats engaged in carrying grain, oilseeds and other merchandise go up as far as Attock, but the navigation of the river between Makhad and Attock is difficult and dangerous. Above Attock the river, as above described on page 1, is shallow and spreads over a wide surface. The boats built at Attock and elsewhere on the Indus are of considerable size, and they carry on an extensive trade from Peshávar *viâ* Attock and Makhad to Sukkar and other southern ports on the river. Boats of average size are built to carry 600 maunds, but larger ones carrying 800 maunds and 1,000 maunds are not uncommon. The boats of the district are all flat bottomed with high stems and sterns, both usually covered over to provide shelter and steerage room. They are generally constructed of deodár wood and *sissu* strongly clamped together with iron. They are not provided with rudders, but are steered with huge bladed oars, and worked by means of a pair of large oars near the bow, each handled by from three to five men.

Chapter IV, E.

Communications.

Navigable rivers.

There are two colonies of boatmen and their families on the river bank; one at Malláh-Tola, a suburb of Attock, and one at Makhad. A revenue assignment which was made to them under a former Government was continued to the Attock boatmen by the British Government, amounting to Rs. 1,095 per annum.

There can be no doubt that the maintenance of this *jágír* was a wise policy on the part of Government, as it was very necessary to maintain a strong hold over the boatmen, who managed the ferry-boats, which during the flood season, when the bridge-of-boats had to be broken up, was a matter of difficulty and danger, and the only means of crossing the river. As regards Attock itself, the railway bridge, with its sub-way, has superseded the bridge-of-boats, and the occupation of many of the *mallahs* has thus gone. Some of them have migrated to Khushálgarh, where there is a bridge-of-boats on the road from Ráwalpindi to Kohát, and a ferry has to be worked in time of flood. Eight boats are now kept at Khushálgarh, 32 at Makhad, and 6 at Attock.

There is no bridge-of-boats now at Makhad, the only one maintained in the district being that at Khushálgarh.

The following is a list of the ferries and mooring places on the Indus, with the distances between them:—

Name of River.	Station.	Distance in miles.	Remarks.
Indus	Attock	...	Railway bridge with sub-way for travellers. Mooring place and ferry.
	Haro	10	Mooring place for country boats.
	Bágh Niláb ...	7	Ditto and ferry.
	Sujanda	5	Mooring place for country boats.
	Báta	5	Ditto.
	Pári	4	Ditto and ferry.
	Nára	5	Ditto.
	Dandi	5	Ditto.
	Mahri Japwál ...	5	Ditto.
	Khushálgarh ...	5	A boat bridge and mooring place for country boats.
	Ziárat Bela ...	8	Mooring place for country boats and ferry.
	Makhad	32	Ferry and mooring place.
	Rakhwán	4	Ferry by country boats and mooring place.
	Káni	3	Ditto.

Sarnás, or inflated goat skins are also used for crossing the Indus at the following places:—Sujanda-Báta, Khúra Khel, Garhi Matanni, Waisa, Painda, Kámilpur Alam, Damán,

Chapter IV. E.
Communications.
Navigable rivers.

Malláh, Aba Bakr, Adalzai, Tatari, Salem Khan, Asghar, Yásín, Momanpur, Jalália, Abdul Rahmán, and Shinka, all with the exceptions of Sujanda-Báta above the Attock railway bridge, are in the Chhachh iláka. These sarnás simply consist of a large inflated goat skin with a strap to go across the neck, and one for each of the rider's legs to be thrust through. The skin can be inflated at pleasure, and their owners will cross even rapid and dangerous rivers on them with great skill.

The Jhelum, which forms the eastern boundary of the district for 72 miles, is not navigable throughout any part of that distance. The bed is rocky and the stream very rapid, and of very variable depth. Much timber is floated down the river in rafts and logs from the forests of Kashmír, but this is the only traffic on its waters. The only boats in use on its surface are those at the ferries, a list of which, with the distances between them, is given here. There is a good deal of traffic at some of these ferries between British and Kashmír territory.

Name of river.	Station.	Distance in miles.	Remarks.
Jhelum ...	Khodar ...	16 miles from Murree.	Ferry only.
	Serri	3	Ditto.
	Malot	6	Ditto.
	Rám Patan ...	12	Ditto.
	Lachhman ...	8	Ditto.
	Oan	12	Ditto.
	Sálgráon	12	Ditto.
	Dángalli	12	Ditto.
	Hill	6	Ditto.
	Baghám	1¼	Ditto.

There are four ferry boats kept on the Jhelum in the Murree tahsíl, four in the Kahuta tahsíl, and five in the Gujar Khan tahsíl.

In addition to these ferries, sarnás or inflated goat skins are kept at the following places, by aid of which natives of these tracts make a practice of crossing the river :—

Hil near Anwáli, Piota of Kuranna Kalán, Kullari, Barimár Bariáka in Malot Sattián, all in tahsíl Murree; and at Kanand, Karot, Sang (of Janhatal), Soa, Banáhil, and Balimah in tahsíl Kahuta.

Railway and railway stations.

The North-Western Railway runs through the district from Missa to Attock, and a branch line runs from Golra Junction to Khushálgarh. The total mileage of railway in the district is 164, of which 96 miles are on the main line and 68 miles on the Kohát-Khushálgarh branch.

Chapter IV, E.

Communications

Railway and railway stations.

The stations on the main line are as follows :—

NORTH-WESTERN RAILWAY.

Length of main line and branches of North-Western Railway, Ráwalpindi District.

MAIN LINE.			KHUSHALGARH BRANCH.			
Name of station.	Mileage from Kiámari.	Distance between stations.	Name of station.	Mileage from Kiámari.	Distance between stations.	Remarks.
Beginning of Ráwalpindi District	959⅞	Mile.	Lawrencepur ...	1,037⅞	5⅜	
Missa Keswál ...	960	0⅛	Campbellpur ...	1,046⅝	8¾	
Gujar Khan ...	965¾	5¾	Attock bridge station ...	1,055⅛	8⅛	
Mandra	974½	8¾	End of Ráwalpindi district.	1,055¼	⅛	
Riwát	983⅝	9⅛	Golra Junction	1,005½	0	
Hoomack * ...	987¼	3⅝	Kutbal ‡ ...	1,019¼	13¾	
Sohan	990⅛	2⅞	Fatehjang ...	1,026⅘	7	
Ráwalpindi Katcheri ‡	994½	2⅜	Gaggan * ...	1,034⅛	7⅞	
Ráwalpindi ...	996¾	2¼	Chautra ‡ ...	1,042¾	8⅝	
Bokra *	1,001¼	4½	Káhal § ...	1,046¾	4	
Golra Junction ...	1,005½	4¼	Basal ‡ ...	1,051	4¼	
Sangi Jáni † ...	1,012	6½	Pind Sultáni Road	1,054¾	3¾	
Serai Kála ...	1,016⅝	4⅝	Langár ...	1,066	11¼	
Hasan-Abdál ...	1,026	9¾	Khushálgarh ...	1,075½	9½	
Burhán	1,032⅝	6⅝				

NOTE.—Length of North-Western Railway, Ráwalpindi District—

	Miles.
Main Line from Missa to Attock	95·875
Khushálgarh Branch from Golra to Khushálgarh	70·37
Total	166·245

* Crossing stations yet opened for the traffic.
† Sangi Jáni crossing station made over to the Traffic Department on 30th June 1894.
‡ Flag stations.
§ Crossing station closed.

Those marked (‡) are only "flag-stations," at which no buildings have been built, and at which the Mail trains do not stop. Platforms and buildings were erected at Kutbál, Gaggan and Káhal on the branch line, but owing to the small amount of traffic no establishment is maintained at these places which are now treated as flag-stations only.

It is expected that the new alignments in connection with the improvements of the gradient between Jhelum and Ráwalpindi will be opened in 1895, stations Riwát, Hoomack and Sohan would then disappear, and would be replaced by new stations near Ladhra Siála and Khana. The new line between Jhelum and Ráwalpindi will be four miles longer than the old line, and the mileage of Ráwalpindi and all stations north of it

Chapter IV, E.

Communications.

Railway and railway station.

would be increased accordingly. New railway sidings have recently been completed to the arsenal and to the Brewery. A new line of railway is in progress of construction to connect up Mári, on the Sind-Ságar Railway, with Attock; this new line would be 96 miles long. At present, owing to financial difficulties, construction is being proceeded with only on the northern section near Campbellpore. The line passes through a difficult country, necessitating some 2½ miles of tunnelling and many large bridges, running up to 150 feet high.

Metalled and unmetalled roads.

The metalled roads of the district are the Grand Trunk road, which traverses the district from Missa to Attock, the Ráwalpindi-Kohát road, and the Ráwalpindi-Kashmír road.

The Grand Trunk road is kept in excellent repair, and is still much used notwithstanding the existence of the railway, though there is nothing like the traffic on it that there once was.

The Ráwalpindi-Kohát road is now of comparatively little consequence since the construction of the Khushálgarh line of railway, and is not thoroughly metalled throughout, but is fit for wheeled traffic.

The road to Murree for the first 22 miles out of Ráwalpindi is fairly level and easily maintained, but for the last 5 miles it is very steep, and as it runs through much sandstone formation it is not easy to keep it in good order. Ten miles from Ráwalpindi the road crosses a water-course, usually dry, which in heavy rains becomes a foaming torrent, and stops all traffic, rarely, however, for more than a few hours. Several fatal accidents have occurred at this spot, owing to the attempt to cross while the torrent was in flood.

The old road beyond Murree towards Kashmír only runs for 12 miles in the Ráwalpindi district, and is not metalled or fit for wheeled traffic.

The new Kashmír road, which has been lately opened is metalled and suitable for traffic of all kinds. A considerable detour had to be taken to make it so. There are 30 miles of this road in the Ráwalpindi district. The construction of this road has required much labor, and has been a matter of considerable difficulty owing to the tendency to landslips during the rainy season.

A mail tonga runs throughout the year from Ráwalpindi to Murree, and there are two Companies which run tongas during the season, accomplishing the journey from Ráwalpindi to Murree in about six hours, and from Murree to Ráwalpindi in about four hours; and maintain bullock trains. There is a toll on this road, at which high rates are charged on all kinds of traffic. Tongas now run through from Ráwalpindi to Báramulla in Kashmír.

A mail cart runs daily from Hasan Abdál to Abbottabad and *vice versâ*.

Chapter IV, E.

Communications.

Metalled and unmetalled roads.

A list of camping-grounds and halting-places on these roads is given here :—

Route.	Halting places.	Distance in miles.	Remarks.
Rawalpindi to Murree road.	Bhárakao	13½	Encamping-ground, dâk bungalow.
	Tret...	12½	Encamping-ground, dâk bungalow, *sarái*.
	Murree	13¼	Hotels ; *sarái* and encamping-ground at Sunny bank.
Grand Trunk road.	Gujar Khan ...	15 (from Sohāwa, Jhelum district.)	Encamping-ground, *sarái*, District bungalow.
	Mandra	9	Encamping-ground and *sarái*.
	Riwát	11	Encamping-ground and *sarái*.
	Ráwalpindi... ...	12	Encamping-ground, *sarái*, dâk bungalow, and hotels.
	Sangjáni	14	*Sarái* and encamping-ground.
	Sarái Kála	6	Encamping-ground, D. P. W. bungalow ; unmetalled road towards Hazára runs from this place.
	Hasan Abdál ...	9	Encamping-ground, *sarái*, dâk bungalow ; metalled road to Abbottabad branches off.
	Hatti	15	Encamping-ground and private *sarái* (an unmetalled road runs towards Hazro), D. P. W. bungalow.
	Attock	12	Encamping-ground, dâk bungalow.
Rawalpindi to Kohat road.	Nangázi	14	Encamping-ground.
	Fatehjang	15	Encamping-ground, *sarái*, District bungalow.
	Gaggan	10	Encamping-ground.
	Kamilpur	10	Ditto.
	Pind Sultáni ...	12	*Sarái*, and District bungalow.
	Jand	11	District bungalow, *sarái*, encamping-ground.
Kashmir road.	Murree	...	Camping ground—hotels.
	Dewal	11	Encamping-ground, *sarái*, and dâk bungalow.

The most important unmetalled roads of the district are from Ráwalpindi to Kahuta (23 miles), whence several branch roads, fit for camel traffic, proceed to the different ferries on the Jhelum, Oan, Salgráon, Lachhman, and from which a mountain road runs across the hills, *viâ* Karor and Parhana, to Murree (24 miles), meeting the Ráwalpindi-Kotli road in the Narai valley. From Ráwalpindi to Murree, through Karor direct (46 miles). Ráwalpindi through Kúri and on to Murree through Angúri. Ráwalpindi to Chauntra (22 miles) and on to Chakwál, and Ráwalpindi to Talagang.

Roads also run from the Grand Trunk road at Riwát to Kalar and to Kahuta (12 miles) and branches to the various

Chapter IV, E.

Communications.

Metalled and unmetalled roads.

ferries. From Riwát to Banda (14 miles) and Riwát to Basali (18 miles). Ráwalpindi to Kotli up the Narai valley (32 miles), and thence to Murree (14 miles) from Kotli. From Ráwalpindi direct to Hazára across the Márgalla range, and from the Grand Trunk road at Kála-ka-sarai and again from Hasan Abdál to Abbottabad, and from Sangjáni to Fatehjang (15 miles), and from Kála-ka-Sarai to Fatehjang (13 miles).

A military road runs from Attock to Makhad (74 miles), *viâ* Chhoi and Pind Sultáni. A metalled road has been constructed between the Lawrencepur station and Hazro *viâ* Hatti. Other roads run from Hazro to Hatti and Campbellpur and thence to join the Attock-Makhad road at Chhoi; from Hazro to Kolián; from Hasan Abdál to Fatehjang (16 miles); from Hazro to Gondal (9 miles). Campbellpur to Akhori and on to Fatehjang (20 miles); from Pind Sultáni to Pindigheb (18 miles) and Pindigheb to Makhad (31 miles). From Fatehjang to Dandi Dhok Rahmat and on to Kálabágh and Talagang. Jand to Maira and on to Talagang. Jand to Pindigheb (18 miles). From Pindigheb to Pari and out into the Jhelum district, and Pindigheb to Kot Maliarán and on to Chakwál.

A broad unmetalled road runs from the Grand Trunk road at Mandra through Játli (34 miles) to Chakwàl, and from Gujar Khan to join this road at Játli. From Gujar Khan to Bagham (16 miles); from Mandra to Kallar (10 miles), whence roads run to each of the ferries at Dangalli, Salgráon, Oan and to Bewal, to Kahuta (14 miles) and to Riwát (14 miles). A great many cross roads meet at Kallar. A road runs from Fatehjang to Talagang, and one from Fatehjang to Chauntra (26 miles).

There are no *roads* properly so called at all in the hills. The road from Ráwalpindi to Murree *viâ* Bhárakao and Tret and on to Dewal is the only one fit throughout for camels, but bridle-paths in addition to those mentioned above run from the various ferries to Murree, from Murree to Karor through Chaka, and from Tánda to Kotli, and Tánda to Murree. There are other village paths but none requiring mention. Six miles of the Murree-Abbottabad road through Chhanglagalli lie in this district.

Encamping-grounds.

There are in all 31 recognized camping-grounds in the district:—

Seven in tahsíl Ráwalpindi—at Ráwalpindi, Riwát, Sangjáni, Kála-ka-sarai, Usmán Khattar, on the road from Kála-ka-sarái to Hazára, and Naugázi.

Six in tahsíl Attock—Hasan Abdál, Saidan Baoli or Hatti, Attock, Hazro, Campbellpur, Chhoi, on the road from Attock to Makhad.

Two in Fatehjang—Fatehjang and Gaggan.

Eight in tahsíl Pindigheb—Kámilpur, Pind Sultáni, Jand Lambidhan in the Kála Chitta hills, on the road from Makhad

Chapter IV, E.

Communications.

Encamping-grounds.

to Attock; Jába between Jand and Makhad, Lakarmár, on the same road, Makhad, Thátti Núr Ahmad Shah, on the road from Fatehjang to Pindigheb.

One in Kahuta at the head-quarters of the tahsíl.

Four in tahsíl Murree—at Tret, Sunnybank, Dewal and Karor, on the road from Ráwalpindi to Murree, *viâ* Karor.

Three in Gujar Khan—Gujar Khan, Mandra, and Játli on the road from Mandra to Chakwál.

Dâk Bungalows.

Dâk Bungalows provided with servants and furniture are only to be found at Ráwalpindi, Bhárakao, Tret, Dewal, Hasan Abdál and Attock.

District or Police bungalows.

District or Police bungalows are to be found at Fatehjang, at Jand, Dandi, near Pindigheb, Thatti Núr Ahmad Shah, and Pind Sultáni, in Pindigheb; and at Parhana, Karor and Kotli, in the Murree tahsil and at Kahuta. These are provided with furniture but no servants, and are reserved for the use of Police and District Officers, except under special permission.

Saráis.

There are 36 *saráis* in the district, 18 belonging to Government and 18 to private individuals, on the various roads of the district. Of the 18 private *saráis*, 11 are in Ráwalpindi itself. There is very fine private *sarái* with a handsome frontage at Sangjáni, built by Sirdár Soján Singh, but owing to the opening of the Railway it is now almost deserted.

Suitability of roads for wheeled traffic.

Communications have vastly improved since Colonel Cracroft wrote his report, but owing to the rough and uneven surface of the district, they still leave much to be desired. Carts are much more common than they used to be, but can still only be used on the main lines of communication. The country roads are never fit for wheels.

Post offices and telegraphs.

The following is a list of the post offices in the district :—

No.	Names of Post Offices.	Description of Post Offices.	Remarks.
1	Murree	Disbursing ...	M. O. S. B. & C.
2	Clifden	Sub-Office ...	M. O. & S. B.
3	Ghariál	Do. ...	C. M. O. & S. B.
4	Goragalli	Do. ...	Do.
5	Kuldána	Do. ...	Do.
6	Thoba	Do. ...	Do.
7	Topa	Do. ...	M. O. & S. B.
8	Dewal	Branch Office ...	Do.
9	Karor	Do. ...	Do.
10	Kohála	Do. ...	C. M. O. & S. B.
11	Kotli	Do. ...	M. O. & S. B.

Chapter IV, E.

Communications.

Post offices and telegraphs.

No.	Names of Post Offices.	Description of Post Offices.	Remarks.
12	Ráwalpindi	Disbursing ...	C. M. O. & S. B.
13	Attock	Sub-Office ...	M. O. & S. B.
14	Campbellpur	Do. ...	Do.
15	Fatehjang	Do. ...	Do.
16	Gujar Khan	Do. ..	Do.
17	Hasan Abdál	Do. ..	Do.
18	Hazro	Do. ...	C. M. O. & S. B.
19	Kahuta	Do. ...	M. O. & S. B.
20	Lálkurti Bázár	Do. ...	Do.
21	Mandra	Do. ...	Do.
22	Ráwalpindi city ...	Do. ...	C. M. O. & S. B.
23	Ráwalpindi Kutchery ...	Do. ...	Do.
24	West Ridge	Do. ...	Do.
25	Bahtar	Do. ...	M. O. & S. B.
26	Basal	Do. ..	Do.
27	Domel	Do. ...	Do.
28	Landabázár	Do. ...	Do.
29	Mohulla jhangi	Do. ...	Do.
30	Chakri-Dhairi	Do. ...	Do.
31	Dera Khálsa	Do. ...	Do.
32	Golra	Do. ...	Do.
33	Kála-ka-sarái	Do. ...	Do.
34	Kirpa	Do. ...	Do.
35	Kúri	Do. ...	Do.
36	Riwát	Do. ..	Do.
37	Sangri	Do. ..	Do.
38	Sayadpur	Do. ...	Do.
39	Shahála Ditta	Do. ...	Do.
40	Siála	Do. ...	Do.
41	Sohan	Do. ...	Do.
42	Takhtpari	Do. ...	Do.
43	Tret	Do. ..	C. M. O. & S. B.
44	Udhowál	Do. ...	M. O. & S. B.
45	Jallur	Branch Office ...	M. O. & S. B.
46	Jand	Do. ...	Do.
47	Khunda	Do. ...	Do.
48	Kot Fateh Khan ...	Do. ...	Do.
49	Langar	Do. ...	Do.
50	Makhad	Do. ...	Do.
51	Nára	Do. ...	Do.
52	Pindigheb	Do. ...	Do.
53	Thatta	Do. ...	Do.
54	Bewal	Do. ...	Do.
55	Dára Bhoda	Do. ...	Do.
56	Derabakshián	Do. ...	Do.
57	Dhangdeo	Do. ...	Do.
58	Dowlatalla	Do. ..	Do.
59	Guliána	Do. ...	Do.
60	Kázián	Do. ...	Do.
61	Kuntriála	Do. ...	Do.
62	Sukho	Do. ...	Do.
63	Sayad Kasrawán ...	Do. ...	Do.
64	Burhán	Do. ...	Do.
65	Harro Bridge	Do. ...	Do.
66	Wah	Do. ...	Do.
67	Gorgushti	Do. ...	Do.

No.	Names of Post Offices.	Description of Post Offices.	Remarks.
68	Lawrencepur	Branch Office ...	M. O. & S. B.
69	Choa Bhagtán ...	Do.	Do.
70	Kallar	Do. ...	Do.
71	Matore	Do. ...	Do.
72	Nára	Do. ...	Do.
73	Thoya	Do. ...	Do.
74	Basali	Do. ...	Do.
75	Banda	Do. ...	Do.
76	Chak Beli	Do. ...	Do.
77	Chauntra	Do. ...	Do.
78	Gungrila	Do. ...	Do.
79	Harnaul	Do ...	Do.
80	Kulián	Do. ...	Do.

NOTE.—"C." = Combined Post and Telegraph Office; "M. O." = Money Order Office "S. B." = Saving Bank.

A telegraph line runs along the whole length of the main line of the railway, and along the branch line to Khushálgarh and thence to Kohát; and another line runs to Murree, whence it is continued to the various military stations in the Gallies.

CHAPTER V.

SECTION A.—ADMINISTRATION AND FINANCE.

Chapter V, A.

Administration and Finance.

Executive and Judicial.

The Administration of the Ráwalpindi district consist of a Deputy Commissioner with usually five Assistants or Extra Assistants, and a District Judge.

One of these Assistants has his head-quarters at Attock, and is in charge of what is known as the Attock Subdivision, comprising the two tahsíls of Attock and Pindigheb.

During the hot weather months there is always a European Assistant Commissioner posted at Murree in charge of that subdivision, but he does not usually remain in the district in the cold weather.

The district forms part of the division of the same name which has its head-quarters also at Ráwalpindi, and the Deputy Commissioner is subordinate to the Commissioner of the Ráwalpindi Division. A Divisional Judge is also posted at Ráwalpindi to whom the District Judge is subordinate.

Each tahsíl is in charge of a Tahsíldár assisted by a Náib, except in Murree where the work is not heavy enough to require a Náib-Tahsíldár. It is also very doubtful whether there is any necessity for a Náib-Tahsíldár at Kahuta.

The subordinate Revenue staff consists of one district kánúngo, 23 kánúngos, and 327 patwárís and 22 náib-patwárís thus distributed by tahsíls:—

Tahsil.	Kanungos.			Patwaris.		
	Office.	Field.	Total.	Patwárís.	Náibs.	Total.
Ráwalpindi	1	3	4	64	4	68
Attock	1	2	3	60	3	63
Kahuta	1	2	3	35	3	38
Murree	1	1	2	20	2	22
Pindigheb	1	2	3	40	3	43
Gujar Khan	1	3	4	64	4	68
Fatehjang	1	2	3	44	3	47
Deputy Commissioner's Office ...	1	...	1	...	...	...
Total	8	15	23	327	22	349

Chapter V, A.

Administration and Finance.

Munsiffs.

There are usually three Munsiffs attached to the district who sit two at head-quarters, one at Gujar Khan. A Munsiff is also posted at Murree during the hot weather. All the Munsiffs of the district have jurisdiction over the whole district, but the Munsiff at Gujar Khan hears cases from tahsíls Gujar Khan and Kahuta.

Magistrates.

There is a Cantonment Magistrate in the Ráwalpindi cantonment, and a Bench of Honorary Magistrates in the Ráwalpindi city. There are seven of these Honorary Magistrates. The Bench in 1893 consisting of the following gentlemen :—

1. Pír Sadr Dín, of Ratta Hotar.
2. Sayad Amír Haidar Shah.
3. Sirdar Tára Singh.
4. Malik Khazán Singh, Kalál.
5. Lála Seva Rám.
6. Rája Karmdád Khan.
7. Nabi Bakhsh, Khoja.

In addition to the Bench of Honorary Magistrates for the town of Ráwalpindi there are the following Honorary Magistrates in the district :—

1. Mr. Dhanjibhoy F. Commodore, Khan Bahádur, 1st class—Jurisdiction, Ráwalpindi district.
2. Malik Aulia Khan, of Pindigheb, 3rd class—Jurisdiction, 36 villages in the Pind Sultáni Police station circle.
3. Sirdár Suján Singh, Rái Bahádur, 2nd class—Jurisdiction, tahsíl Ráwalpindi.
4. Bedi Gurbakhsh Singh, of Kallar, 3rd class—Jurisdiction, tahsíls Kahuta and Gujar Khan, except the village Daulatalla in tahsíl Gujar Khan.
5. Sirdár Muhammad Ali Khan, of Kot, 3rd class—Jurisdiction, 18 villages in tahsíl Fatehjang.

A Hindu and a Muhammadan always sit together to try cases. The Bench has the powers of a second class Magistrate.

Muhammad Husain Khan, son of Fateh Khan, of Kot, is invested with the powers of a Magistrate of the 3rd class, within his *jágír*, and Gholám Muhammad Khan, always known as the Khan of Makhad, was invested with Magisterial powers within the Makhad iláka, but this latter is now dead.

Jails.

There is a large jail at the head-quarters of the district with accommodation for 915 prisoners, 60 female and 855 male. It is fine stone building, on the radiating system, and is now and has been for the last five years extremely healthy, though it has not always been so. Convicts are sent to it from the neighbouring districts of Pesháwar, Kohát and Jhelum for want of room in the jails of those districts. Escapes from this

Chapter V, A.

Administration and Finance.

Jails.

jail are not frequent, only 13 having occurred within the last five years. The accommodation in the jail is ample. The manufacture of rugs, *darries*, blankets, sacking cloth, *munj* matting, paper and the practice of lithography are the principal remunerative occupations of the prisoners in the jail. There is also a large jail garden.

Police force.

Statistics of criminal trials, of police enquiries, and convicts in jail for the last five years will be found in Tables Nos. XL, XLI and XLII.

The police force of the district is controlled by a District Superintendent of Police with one or more Assistants. There are also five Inspectors of Police, of whom two are usually Europeans; 26 Deputy Inspectors; 135 Sergeants divided into three grades; 31 Mounted Policemen; and 832 Constables divided into two grades.

The strength of the police force as given in the Report for 1893 is given here—

Class of Police.	Total strength.	Distribution. Standing Guards.	Distribution. Protection and detection.
District (Imperial)	729	149	580
Cantonment	125	...	125
Municipal	166	...	166
Total	1,020	149	871

In addition to this police force there are in the district 1,032 village watchmen. These are paid at the rate of from Rs. 3 to 4 per mensem, except in the mountainous tahsíls of Murree and Kahuta, where they are paid chiefly in grain, being given only Rs. 4 per annum in cash.

There are 21 police stations (thánás), and 16 small ones (chaukís) and 27 cattle-pounds.

These are distributed over the district as follows:—

Tahsíl Ráwalpindi.—*Thánás*—Ráwalpindi city, Ráwalpindi cantonments, Ráwalpindi, Riwát Bhárakao and Sangjáñi. *Cattle-pounds*—Ráwalpindi city, Ráwalpindi cantonments, Ráwalpindi, Sangjáni, Riwát, Bhárakao.

Tahsíl Attock.—*Thánás*—Hassan Abdál, Hazro, Attock. *Chaukís*—Harun, Hazro, Jadíd, Saidan Báoli, Attock, Chohi, Maláhi-Tola. *Cattle-pounds*—Hasan Abdál, Hazro, Attock, Choi.

Chapter V, A.

Administration and Finance.

Police force.

Tahsíl Píndigheb.—*Thánás*—Pindigheb, Pind Sultáni, Makhad. *Chaukís*—Jand, Khewra, Lambidhan, Nára. *Cattle-pounds*—Pind Sultáni, Makhad, Pindigheb, Narara, Jand.

Tahsíl Fatehjang.—*Thánás*—Fatehjang, Chauntra. *Cattle-pounds*—Fatehjang, Chauntra.

Tahsíl Gujar Khan.—*Thánás*—Játli, Gujar Khan, Mandra. *Cattle-pounds*—Játli, Gujar Khan, Mandra.

Tahsíl Kahuta.—*Thánás*—Kallar, Kahuta. *Cattle-pounds*—Kallar, Kahuta.

Tahsíl Murree.—*Thánás*—Murree, Kotli. *Chaukís*—Karor, Dewal, Tret, Sila, Gorágalli. *Cattle-pounds*—Kotli, Karor, Murree, Dewal, Tret.

The district is within the Ráwalpindi Police circle under the control of a Deputy Inspector-General of Police, who has his head-quarters in Ráwalpindi.

There are no criminal tribes in the district proclaimed under the Act.

Gross revenue collections.

The gross revenue collections of the district for the last 25 years, so far as they are made by the Financial Commissioner, are shown in Table No. XXVIII; while Tables Nos. XXIX, XXXIII, XXXIV and XXXV give further details for Land Revenue, Excise, License Tax and Stamps, respectively.

There is only one distillery for the manufacture of native spirits in the district situated at Ráwalpindi. Fifteen thousand seven hundred and fourteen gallons of European liquors, 6,057 gallons of rum, and 9,992 gallons of country spirits are returned as having been consumed in 1892-93.

The consumption of European liquors by the inhabitants of the city and district is yearly increasing in preference to country spirit, but the consumption of both has greatly increased of late years with the increase of population. Cultivation of the poppy is carried on to a very limited extent, the opium produced being used only by the cultivators themselves, and not for purposes of trade. In 1885-86, 19 acres were grown, in 1893, 15 acres were grown.

There is now no establishment connected with the Salt Department in the district.

District Boards and Municipalities.

The Punjab District Board Act, XX of 1883, was extended to the Ráwalpindi district by *Punjab Government Gazette* Notification No. 2473, of the 8th November 1883, and a District Board of the 2nd class was established and came into existence on the 7th July 1886, in accordance with Government Punjab Notification Nos. 129, 130 and 132, dated 7th July 1886.

Chapter V, A.

Administration and Finance.

District Boards and Municipalities.

The Board is constituted under Section 11 of the Act by Government Notification No. 131, dated 7th July 1886, wholly of appointed members, of whom 77 are non-official, and 11 *ex-officio*.

The *ex-officio* members are :—

The Deputy Commissioner, *Chairman*.

The Civil Surgeon, Ráwalpindi.

Inspector of Schools, Ráwalpindi circle.

Executive Engineer, Ráwalpindi Provincial Division.

Tahsíldár of Ráwalpindi.

Ditto Attock.

Ditto Kahuta.

Ditto Murree.

Ditto Pindigheb.

Ditto Gujar Khan.

Ditto Fatehjang.

No local or tahsíl Boards have been established.

The Board meets at Ráwalpindi for the disposal of business, generally once a quarter, or oftener if the state of the business requires meetings to be assembled more frequently.

In the last official year of 1892-93 the income of the Board was Rs. 89,015, and the expenditure Rs. 90,786, the details of which are exhibited in the subjoined table :—

Income.				Expenditure.															
Balance at end of March of 1892.	¾ cess under Section 9 of Act.	Miscellaneous receipts.	Total.	Office establishment and contingencies.	Education.	Medical.	Fairs.	Veterinary charges, &c.	Public gardens.	Printing and stationery.	Charitable donations.	Sarai establishment and staging bungalows.	Rewards for destruction of snakes, dogs, and wild animals.	Contribution to Provincial Services.	Miscellaneous.	Total Civil Charges.	Public Works.	Total expenditure.	Balance at close of 1892-93.
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
42,405	81,307	7,618	1,31,420	6,423	22,757	15,193	711	1,258	1,333	692	140	237	50	15,277	1,437	65,508	25,278	90,786	40,634

Chapter V, A.
Administration and Finance.
Municipalities.

There are a few municipalities :—

1. Murree, } of the 1st class.
2. Ráwalpindi, }
3. Attock, }
4. Hazro, } of the 2nd class.
5. Pindigheb, }

The Municipal Committees are composed of *ex-officio*, nominated and elected members.

The following table shows how each Committee is constituted :—

Committee.	Number of members.			
	Ex-officio.	Nominated.	Elected.	Total.
Murree	4	...	8	12
Ráwalpindi	3	3	12	18
Attock	3	...	6	9
Hazro	3	1	8	12
Pindigheb	4	8	...	12

Of the 12 members of the Murree Municipal Committee, the four *ex-officio* members consist of Deputy Commissioner, President, Assistant Commissioner, Vice-President, Civil Surgeon and Executive Engineer, Ráwalpindi Provincial Division, and the eight elected members are elected by qualified European and native house proprietors.

The three *ex-officio* members of the Ráwalpindi Committee are the Deputy Commissioner, the Civil Surgeon, and the Tahsíldár. The four nominated members are appointed by Government, and the 12 elected members represent the 12 wards into which the city has been divided for election purposes.

Of the Attock Committee, the three *ex-officio* members are the Assistant Commissioner, Attock, the Tahsíldár of Attock, and Native Medical Officer, Attock, and the six elected members represent the six wards of the city.

Of the Hazro Committee, the three *ex-officio* members are the Assistant Commissioner or Extra Assistant Commissioner, Attock, and the Tahsíldár, Attock, Assistant Surgeon, Hazro, and eight elected members represent the wards of the town.

The four *ex-officio* members of the Pindigheb Municipality are the Deputy Commissioner, President, the Assistant Commissioner or Extra Assistant Commissioner, Attock, the Tahsíldár, Pindigheb, and Assistant Surgeon in charge of the dispensary. The 12 nominated members are appointed by Government, and represent the interest of the different classes of the inhabitants of the city.

Chapter V, A.

Administration and Finance.

Municipalities.

The Committees, as existing, are constituted under the rules framed by Government under Act IV of 1873, but the new Punjab Municipal Act XIII of 1884 has been extended to the several municipalities, and the election rules framed under that Act will be shortly brought into force in all except Pindigheb, into which it is not proposed to introduce the elective system. The committee of this municipality will consequently consist wholly of nominated members as at present.

The chief source of income in the Murree Municipality is derived from taxes on houses and lands, and in the other municipalities from the octroi duty.

Table No. XXXVI gives the income and expenditure from district funds which are controlled by a committee consisting of 77 members selected by the Deputy Commissioner from among the leading men of the various tahsíls, and the eleven usual *ex-officio* members, and the Deputy Commissioner as President.

Table No. XLV gives statistics for municipal taxation, while the municipalities themselves are noticed in Chapter VI. The income from provincial properties for the last five years is shown below :—

Source of income	1889-90.	1890-91.	1891-92.	1892-93.	1893-94.
	Rs.	Rs.	Rs.	Rs.	Rs.
Ferries with boat bridges ...	...	...	...	...	...
Ferries without do. ...	3,613	3,229	3,204	3,125	3,070
Staging bungalows, &c.	2,356	2,664	2,990	2,318	2,417
Encamping-grounds	2,230	2,881	2,440	2,236	2,118
Cattle-pounds	3,610	3,536	3,640	3,564	4,428
Nazúl properties	124	251	241	297	110
Total ...	11,933	12,561	12,515	3,540	12,133

The ferries, bungalows, and encamping-grounds have already been noticed on pages 212 and 213 and the cattle-pounds on page 218. Of the *nazúl* properties, the most valuable, pecuniarily, are the gardens at various tahsíl head-quarters and the park at Káwalpindi, while those of antiquarian interest are the old Buddhist Tope and other ruins at Manikiála, the old *saráis* at Riwát and Sarai-Kála, and the tomb of Núr Mahal, one of Jahángír's Queens, and the adjacent tank at Hasan Abdál. Near the last named place is the picturesque garden of Wáh and the ruins of a pleasure palace, once a favorite summer resort of the emperors, which were formerly *nazúl* property, but have been made over to Muhammad Hayát Khan, Assistant Commissioner, on condition of his not allowing them to fall into further decay. Figures for other Government estates are given in Table No. XVII, and they and their

proceeds are noticed in the succeeding section of this chapter, in which the land revenue administration of the district is treated of.

Chapter V, A.
Administration and Finance.
Schools.

There were at the close of 1893-94, 435 indigenous schools of all kinds in the district, for boys, and 228 for girls. The indigenous schools for boys have, since the date of the last Settlement Report, fallen to about a third of their former number, due chiefly to the fact that schools with 6 pupils or less are no longer registered, but it is partly also due to carelessness in the compilation of the returns by the patwáris, whose figures there are no means of checking. The number of girls' schools has been more than trebled, and there is no way of accounting for this large increase, except by supposing that there was some error in the previous report. In 1887-88, the earliest year for which figures are available, the number of indigenous girls' schools was 376. Judged from this fact, these schools also appear to have been decreasing instead of increasing.

Of the boys' schools, 35 taught Arabic with translation, 21 Persian with translation, and 3 Sanskrit with translation; 32 were Urdu schools, 60 Gurmukhi, 1 Hindi and 2 Mahájani; 268 taught the Qurán by rote and one Sanskrit by rote, and 12 were other elementary schools not preparing for the Entrance, Middle School or Primary Examinations. Of the girls' schools, 220 were Qurán schools, 7 Gurmukhi and one Hindi.

The number of scholars under instruction in the 435 boys' schools was 6,910, and that of girls' 2,779. Of the former, 529 learned Arabic with translation, 261 Persian, and 75 Sanskrit; 905 belonged to the Urdu schools, 817 to the Gurmukhi, and 121 to the Mahájani; 15 learned Hindi. The Qurán schools had an aggregate roll of 3,519, the solitary school teaching Sanskrit by rote had 12, and the other elementary schools 656. Of the girls, 2,661 belonged to the Qurán and only 118 to the other schools.

By creed, 5,536 boys and 2,661 girls were Muhammadans, 310 boys and 17 girls were Sikhs, and 1,060 boys and 101 girls were Hindús. There appear to be no girls now taught with boys anywhere.

No information is available as to the number of teachers employed in indigenous schools, but one teacher to each is a fair estimate.

Twenty-two indigenous schools have been brought under departmental influence and are in receipt of grants-in-aid. The Inspecting Officer does not inquire into the religious instruction given in these schools, but confines his examination to the three Rs. and to Geography where it is taught. The standards laid down for these schools are five, the highest coming up very nearly to the course prescribed for the 4th class in Vernacular Primary

Chapter V, A.

Administration and Finance.

Schools.

Schools, the chief difference being that in the latter some Persian is taught, while this subject finds no place in the course prescribed for the 5th standard in indigenous schools. The conditions of grants are very simple and liberal, and as a consequence, the number of applicants for aid has been steadily increasing from one in 1887 to twenty-two now. The most flourishing of these aided indigenous schools are the following:—

(1) Nala, (2) Adhi, (3) Jairo Ratiál, (4) Jajja, (5) Dhumáli and Ahmadji's school at Hazro.

Table No. XXXVII gives figures for the Government, Board, Aided, and Unaided Public Schools for general education as they stood at the close of 1893-94.

Besides these, there is one Government Normal school in the city of Ráwalpindi under the direct control of the Inspector of Schools, and one College Department teaching up to the Intermediate Standard, in connection with the Mission High School.

The Government School for general education is the Model School attached to the Ráwalpindi Normal School. It is an Anglo-Vernacular Primary School, and serves as a practising school for the young men under training in the Normal School.

The Board Schools consist of 8 Middle and 68 Primary Schools for boys with one school for girls. Of the former, 3 teach English, *viz.*, the Ráwalpindi and Hazro Municipal, and the Sagri District Board School, the rest being Vernacular schools, *viz.*, those at Gujar Khan, Sukhu, Guliána, Kallar, and Pindigheb. These are all District Board Schools, except the last, which is under the control of the Pindigheb Municipality, and receives a grant of Rs. 372 per annum from the district funds.

The 68 Primary Schools for boys are thus distributed by tahsíls:—

Ráwalpindi	tahsil	16
Attock	„	5
Fatehjang	„	9
Pindigheb	„	5
Kahuta	„	8
Murree	„	5
Gujar Khan	„	20

All of them, save that at Attock, which is maintained by the municipality of that town, are supported from the District Fund.

Chapter V, A.

Administration and Finance.

Schools.

The location of these schools is as follows :—

RAWALPINDI TAHSIL.

1. Dheri Shahán.
2. Golra.
3. Shah Allah Ditta.
4. Saidpur.
5. Kurree.
6. Kirpa.
7. Sihála.
8. Takhalpari.
9. Lodhra.
10. Malikpur.
11. Basáli.
12. Nakra.
13. Dhalla.
14. Banda.
15. Dhamiál
16. Tamer (Zamíndári School).

ATTOCK TAHSIL.

1. Ghurghasti.
2. Rangu.
3. Attock.
4. Mirza.
5. Hasan Abdál.

FATEHJANG TAHSIL.

1. Bahtar.
2. Qutbál.
3. Fatehjang.
4. Chakri.
5. Adhwál.
6. Chauntra.
7. Chak Beli.
8. Miál (Zamíndári).
9. Sihál (Do).

PINDIGHEB TAHSIL.

1. Thatta.
2. Basál.
3. Domel.
4. Makhad.
5. Khunda (Zamíndári).

KAHUTA TAHSIL.

1. Dera Khálsa.
2. Kahuta.
3. Thoa.
4. Naráli.
5. Mator.
6. Choha.
7. Dobherán.
8. Latrar (Zamíndári).

MURREE TAHSIL.

1. Kotli.
2. Guliára Galli.
3. Karor.
4. Tret (Zamíndári).
5. Osia (Do.)

GUJAR KHAN TAHSIL.

1. Dehryála.
2. Qazián.
3. Bewal.
4. Dhang Deh.
5. Bhágpur.
6. Kauntrila.
7. Dora Budhal.
8. Kanyát Khalíl.
9. Kahli Bhakrál.
10. Harnál.
11. Ghungrila.
12. Mandra.
13. Kalián.
14. Daulatalla.
15. Devi.
16. Sayad.
17. Turkwál.
18. Naráli.
19. Mankiála.
20. Darkála (Zamíndári).

Chapter V, A.
Administration and Finance.
Schools.

Of the above, 7 are zamíndárí schools, which pursue a special course of study, the chief feature of which is that arithmetic is taught strictly on native methods, to enable the scholars, when grown up, to understand the accounts of the village money-lender.

The aided schools consist of one Anglo-Vernacular High, one Anglo-Vernacular Primary at Murree, one Anglo-Vernacular Primary in the Sadr Bázár at Ráwalpindi and two Vernacular Primary Schools, all for boys; and 23 Primary Schools for girls. Of the 5 boys' Schools, 3 belong to the American United Presbyterian Mission, and have been already noticed on page 71. The Murree School was, until October last, a Municipal Board School; but since then it has been transferred to the management of a body of private gentlemen, on the grant-in-aid footing. It has recently been raised to the Middle grade. The fifth school is no longer in existence. It was maintained by the Cantonment authorities at Campbellpur, but has been closed, as it was found that it could not be made self-supporting. The girls' schools are under the management of Bedi Khem Singh, who originally established them. They are supported almost entirely by District Funds, and have consequently been recently brought into relationship with the district authorities, but they are still under the direction of the Bedi, who appoints a girdáwar to superintend them. The salary of this officer is chargeable to the District Funds of Ráwalpindi and Jhelum in the proportion of two-thirds and one-third, respectively, as these schools are spread over both districts.

The unaided schools are one Anglo-Vernacular Middle and one Anglo-Vernacular Primary School. The former is maintained by Bhái Buta Singh, a wealthy gentleman of Ráwalpindi, and is situated in the city, the latter by the Arya Samáj of Ráwalpindi in the cantonment bázár.

The number of teachers employed in Boys' Board Schools, in the district was, at the close of the last year, 203, of whom 77 were Muhammadans, 77 Hindús and 49 Sikhs. The majority of them are certificated, but a considerable number of uncertificated men is also employed, due to the fact that the supply of certificated teachers is short of the demand.

The total number of scholars under instruction in boys' schools was 7,751, of whom 4,187 were agriculturists. By creed 2,395 were Hindús, 3,930 Muhammadans, and 1,417 Sikhs. Eight hundred and one learned English. The other languages taught in schools are Urdu, Panjábi, Hindi, Arabic, Persian. Panjábi and Hindi is taught chiefly in girls' schools, and Arabic and Sanskrit in the Secondary Departments of Middle and High Schools. Urdu and Persian are the languages universally taught.

Chapter V, A.
Administration and Finance.
Schools.

During the last five years 1,003 boys went up for the Middle School Examination from all classes of schools, and 684 passed. Ninety-seven passed the Entrance Examination out of 173.

Tuition fees are levied in Anglo-Vernacular Schools in strict accordance with the rules laid down in the Punjab Education Code, but in Vernacular Schools a concession of 25 per cent. is allowed on the sanctioned rates. The amount realized during the school year ending on the 30th November 1893 was from Vernacular Schools Rs. 3,158 and from Anglo-Vernacular Schools Rs. 11,515, agriculturists pay no fees in Vernacular Primary Schools, in the Primary Departments of Vernacular Secondary Schools, and in the Lower Primary Departments of Anglo-Vernacular Schools. In the Upper Primary Departments of the latter they pay at half rates, and in the Secondary Departments of schools no concession is shown to them.

The physical instruction of the boys has begun to receive attention of late, but the fact that there is only one itinerant gymnastic instructor for the whole district, does not permit that amount of attention being given to it, which its importance requires.

The school buildings are generally in fair order, but they are ill-supplied with furniture.

All the Secondary Schools maintain boarding-houses in connection with them for the convenience of out-station boys; but the numbers have in many places outgrown the accommodation, and the establishment of servants is also in some instances insufficient. As in other districts, there is a Government Inspecting Officer called the District Inspector appointed to visit the Board Schools quarterly, and to report upon them to the District authorities by whom the matters reported on are laid before the District Board. Matters relating to Municipal Board Schools are referred to the controlling municipalities.

The following schools are aided from Provincial revenues :—

European Schools.

At Ráwalpindi the European schools for girls and boys, founded in 1882, with an average attendance of 35 girls and 32 boys, and the Mission School in the city; and at Murree, the Sir Henry Lawrence Memorial Asylum; St. Thomas' College for boys, a Roman Catholic Institution, now affiliated with the Calcutta University; the Convent School for girls; and St. Deny's (Church of England) School, also for girls, which is managed by three of the sisters from St. Deny's, Warminster. The district lies within the Ráwalpindi circle, which forms the charge of the Inspector of Schools at Ráwalpindi. The more important schools of the district are separately noticed below. Table No. XIII gives statistics of education collected at the census of 1881, and the general state of education has already

Chapter V, A.

Administration and Finance.

been described on pages 97 to 99. In addition to the Government Aided Schools described above, there are three small private schools in Murree for girls and boys.

Lawrence Memorial Asylum.

The Lawrence Memorial Asylum at Murree is situated about two and a half miles from the Murree station, at an elevation of 6,398 feet above sea-level in north latitude 33° 58", and east longitude 73° 24½". It was founded in 1860 by public subscriptions to perpetuate the memory of Sir Henry Lawrence. The object is to provide for the orphans and other children of soldiers, serving or having served in India, a refuge from the debilitating effects of a tropical climate, and to furnish an asylum wherein a plain, practical education, adapted to the condition of its inmates, may be obtained, and where, by Divine blessing, soldiers' children may be trained to become useful and intelligent members of society, and, above all, consistent Christians. The present accommodation is for 96 boys and 84 girls.

An essential principle of the Institution is to make children do as much as they can for themselves, believing that, only in this way can a number of children be trained up as useful and intelligent and, to a proper extent, independent members of society. The objection raised, that in India it is impossible for Europeans to compete with natives in manual labour, does not in any way militate against the principle on which the Asylum is worked; children being taught to act for themselves, trains their minds to habits of independence, better prepares them to explain to natives what they require done, and, when returning to Europe, which many of them do, they would be familiar with the necessity of doing many things for themselves. The girls do all the needle-work, cut out and make the new clothes for the boys and themselves, and receive instruction (practical and theoretical) in cooking. Boys do carpentering, household work, &c.

The sources of income are interest on endowment, amounting to Rs. 4,585' grant-in-aid from Government, subscriptions and donations from private sources, profit from bakery, &c.

Girls are provided for on completing their education with places as mistresses, &c.

Boys have joined the Revenue Survey, Public Works Department, Accounts Department offices as clerks, Sub-Medical Department, and the Army, &c.

The standard of education in both departments is based on the scheme drawn up by the Government Educational Department, rising through the different grades, till reached to one from whence they are provided for in Government or other Departments suitable for the children, and desired by their parents or guardians.

An account of the Mission Schools has already been given on pages 70 to 72.

Normal School.

The Ráwalpindi Normal School, established in 1857, and situated in the city of Ráwalpindi, is, as above stated, under the immediate control of the Inspector of Schools, Ráwalpindi circle. Its object is to prepare young men for employment as teachers in vernacular schools. The students are all stipendiaries, and the total number of stipends sanctioned is 62, which are thus distributed over seven of the eight districts comprised in the Ráwalpindi circle:—

Peshâwar 6, Kohát 1, Hazára 4, Ráwalpindi 15, Jhelum 11, Shahpur 8, Gujrát 12, and Inspector's 5.

The 8th district, Siálkot, sends its candidates for teacherships to the Lahore Normal School for training.

Normal School Memorial.

The number admitted to the Ráwalpindi Normal School on the 1st of May 1894, the beginning of the present session, was 62, of whom 24 were Hindús, 31 Muhammadans and 7 Sikhs. The young men all live in a boarding-house which is built on the school premises, and is in charge of a Superintendent who also lives in the building. The boarding-house is further provided with medical attendance.

The teaching staff consists of a Headmaster, a Mathematical Master, a Maulvi, and a teacher of native accounts. The course of training extends over one year, and the students are prepared either for teacherships in ordinary Primary Schools, or for teacherships in Zamíndári Schools. The scholars of the Zamíndári class have to pass in Pashtu. As stated in speaking of schools for general education, a practising school is attached to the Normal School, where, under the eye of trained teachers, the students belonging to the latter institution practise themselves in methods of teaching. The following tabular statement shows the number on the rolls, results of examinations and expenditure for five years, including stipends paid to students:—

Year.	Expenditure.	Number of scholars at the close of the school year.	Average daily attendance.	Result of Certificate Examination. Junior Certificate Examination. Number of candidates.	Number of passes.	Zamíndári Certificate Examination. Number of candidates.	Number of passes.
1889-90	7,500	57	59	42	17	10	8
1890-91	7,474	62*	53	57	22	19	10
1891-92	7,127	49	53	41	29	11	9
1892-93	6,874	45	44	36	13	7	6
1893-94	7,385	38	51	25	20	15	9

Chapter V, A.
Administration and Finance.
European day-schools.

The Ráwalpindi European day-schools were established on 1st March 1883, and are managed by a committee consisting partly of *ex-officio* members elected by the Punjab Government, and partly of elected members. The Local Government gives a monthly grant of Rs. 250. But the amount of this grant depends on the regular attendance of pupils. A statement of the fees is shown in the margin. Children in the Infant School pay half the above rates. In consideration of a monthly grant of Rs. 100 per mensem from the Punjab Northern State Railway, the children of railway employés are received at considerably reduced rates. Both in the boys' and girls' schools the highest class at present is the Upper Primary fourth. Boys will, however, be trained for the University Entrance Examination. The average number of children was 50 (25 in each school), but this number has not been maintained during the last year. The present buildings contained no accommodation for boarders. The staff consists of a headmaster, assistant master, head mistress, and assistant mistress.

For one child of a family ...	Rs.	5	per mensem.
" two children " ...	"	8	"
" three " " ...	"	10	"
" each other child " ...	"	1	"

St. Deny's School.

The St. Deny's School at Murree was founded in 1882 by the Bishop of Lahore, to meet the want of a school whose fees should be low enough to enable parents with small means to give their daughters a good English education, with accomplishments, as extras, if required. The management of the school was undertaken by the community of St. Deny's, Warminster, England, who are members of the English Church. Two sisters arrived in Murree accordingly in February 1882, and the school was opened on 1st March of the same year in a rented house; but the accommodation being insufficient, a second house was rented. The number of boarders the first year was 25, and of day scholars 8. The children received are both Europeans and Eurasians, whose parents are clerks, soldiers, &c. There are now in the school nine children whose fathers are respectively a Chaplain, Doctors, Executive and Assistant Engineers. The education given comprises the ordinary English subjects, with the addition of Music, French, German, and Drawing. The pupils have as yet passed no public examination. In 1883 the school was moved into a much larger house in a very healthy situation, and in March of that year the school opened with 32 boarders; the number of day scholars has increased to 18, and there is literally no space for more. The staff consists of two or three sisters, an assistant teacher and a music mistress. Another sister is expected from England in October.

In addition to the above there are two other Unaided Educational Institutions at Ráwalpindi, the Deny's High School

Chapter V. A.

Administration and Finance.

in the Cantonments and the Honorable Bedi Khem Singh's Industrial School in the city. The parent of the Deny's High School was the cantonment training academy of Ráwalpindi, which after languishing for several years collapsed about the middle of last year, *i.e.*, 1893. It was revived towards the close of that year under its old name, which was immediately afterwards changed to its present designation in honor of Major Denys, the late popular Cantonment Magistrate of Ráwalpindi, now transferrad to Peshâwar. It is supported entirely from subscriptions and fees. Bedi Khem Singh's Industrial School was established on the 19th February 1894, and on the 23rd May 1894, a Primary Department for instruction in reading and writing was added to it. It is maintained entirely at the cost of the Bedi. The arts taught in the Industrial section are—photography, tailoring, carpentry, smithing and drawing.

As these schools were started after the close of the last school year of the Ráwalpindi district ending on the 30th November 1893, they are not included in Table No. XXXVII.

Medical.

Table No. XXXVIII gives separate figures for the last 17 years for each of the dispensaries of the district. Besides the Civil Surgeon at Ráwalpindi who holds general charge of the district there is also a Civil Surgeon at Murree.

Native Assistant Surgeons have charge of the Civil Hospital at Ráwalpindi and Pindigheb and Hazro dispensaries.

The Jail, Police Hospitals, and the dispensaries at Attock, Hasan Abdál, Kahuta, Fatehjang, Gujar Khan and Ráwalpindi city branch are all under charge of Hospital Assistants.

The Railway Hospital, Ráwalpindi, is in charge of an European (retired) senior Apothecary.

There are also three more Hospital Assistants in the district: (1) one is in charge of the Kabuli refugees at Ráwalpindi, (2) one at Kurrang Railway Gradient Work Dispensary, and (3) a travelling Hospital Assistant who runs between Missa Keswál, Khairabad and Khushálgarh to take care of the North-Western Railway establishment on the lines.

These are all subject to the general control of the Civil Surgeon, Ráwalpindi.

The Murree Dispensary is in charge of a Hospital Assistant and under the superintendence of the local Civil Surgeon. The Ráwalpindi Civil Hospital was first opened as a dispensary in 1853 in one of the rooms of the old fort used as a jail in the city, and about the time of the mutiny, the institution was removed to the present site, and in 1880 it was raised to the standard of a Civil Hospital. The hospital is situated towards the south-

Chapter V, A.

Administration and Finance.

Medical.

western corner of the city on the main road leading from the cantonments to the city and railway workshops. The buildings consist of a central main block containing the dispensary, dressing-room, the Civil Surgeon's office, consulting, operation, and medical store rooms and two wards, one for eye cases and the other for European patients, a block of separate wards for surgical cases towards the south, and an ornamental new building called Jubilee Ward, having accommodation for 24 in-patients, and a female dispensary and wards situated towards the northern side of the compound, and a ward for diarrhœa cases towards the south of the Jubilee Ward and establishment quarters towards the northern side of the dispensary.

All the buildings are made of pakka masonry.

Great improvements have been made from time to time to remedy the defects in original buildings, and consequently the hospital is at present one of the best hospitals in the Province.

There is a large garden in the compound and a few stand-posts which were erected in 1890 and the water is supplied from the Ráwalpindi Victoria Water-Works.

A large number of serious cases, requiring operations such as cataracts,. stone in the bladder, came to the hospital from great distances.

In 1892, 389 major operations, in 1893, 584, and in 1894, 775 were performed and the surgical work here is daily increasing. The increase is due to large number of patients operated on for eye diseases. The Civil Surgeon daily attends the hospital and operates upon the cases who desire particularly to be done so by him. On an average about 50 to 60 in-patients are treated in the hospital daily, and the greater number of these are fed and clothed at the expense of the institution. The institution is popular and the out-door attendance large, say, 250 per diem. European and Eurasian patients are also occasionally admitted as in-door patients. Provision is made for 64 male and 16 female patients.

The hospital is managed by a native Assistant Surgeon under the directions of the Civil Surgeon, and the subordinate establishment consists of 1 male Hospital Assistant, 1 female Hospital Assistant, 2 male compounders, 1 female compounder, 2 male dressers, 1 female dresser, 1 matron and menials. The cost of establishment is Rs. 447 per month. The hospital is entirely maintained from the Municipal Funds.

The city branch dispensary was opened in April 1893 in the centre of the city in an ordinary shop which is not suited for the purpose, and the necessity of building a suitable dispensary has been agreed to by the municipality and only delay is caused from want of funds.

Chapter V, A.

Administration and Finance.

Medical.

Formerly there used to be a separate Civil Surgeon at Attock, but the post has now been reduced and an Assistant Surgeon appointed in his place, and as Attock is being gradually deserted by its inhabitants, because the bridge across the Indus is now open and travellers do not have to wait at Attock before being ferried across the river, the post of the Assistant Surgeon has also been transferred to Hazro, a town next in importance to Ráwalpindi. The Pindigheb dispensary has also been put in charge of an Assistant Surgeon since 1892, it being far away from head-quarters. A good deal of medical and surgical work is now being performed there. A dispensary at Makhad, where Central Asian traders resort, is much needed, but as the Mári-Attock Railway is to pass through the place, it is to be hoped that a dispensary may be opened towards which the railway will subscribe.

The Leper Asylum, Ráwalpindi, is situated about a mile east of the city. It contains 2 new pakka barracks sufficient to accommodate 8 families or 16 lepers in each and 4 old barracks with accommodation for 8 lepers each, so that altogether 64 lepers can be admitted. There were 50 inmates on the 31st December 1894. The establishment consists of 1 dresser, 1 chaukidár, 1 cook, 1 kahár, 1 dhái, 1 sweeper and 1 bhishti; medical aid is rendered and the establishment supervised by the Assitant Surgeon in charge of the Civil Hospital.

The total cost of maintaining the asylum in 1894 was Rs. 2,402, of which Rs. 1,229 was paid from the District Fund and Rs. 1,173 from the Ráwalpindi Municipal Funds.

There are about 150 *hakíms* or native medical practitioners in the district, distributed thus over the various tahsíls; the largest number being in Fatehjang.

Ráwalpindi	20
Attock	15
Kahuta	14
Murree	5
Pindigheb	19
Gujar Khan	34
Fatehjang	43
Total	150

Chapter V. A.
Administration and Finance.
Medical.

There are none of them of any repute, and many of them are entirely ignorant. The number of *hakíms* paid from District and Municipal Funds is as follows :—

Name of tahsil.	Number of hakíms.	Pay per month.	
		Rs.	
Ráwalpindi ...	1	31	Paid by Municipal Committee.
" ...	1	10	Paid by District Board.
Gujar Khan ...	1	10	Ditto.
Pindigheb ...	1	10	Ditto.
Kahuta ...	1	7	Ditto.

These are included in the figures given above.

Ecclesiastical.

A Church of England Chaplain is posted at Ráwalpindi, his work lying among the troops of the garrison and the large civil population of the station. The Garrison (Christ) Church, built in 1854, and restored in 1879, contains 730 sittings, and is lighted with gas. In the winter of 1886-87, owing to the large number of troops in garrison, the work was so heavy that a Presbyterian Chaplain was appointed for Ráwalpindi in addition to the regular Chaplain. The present Roman Catholic Church was completed in 1880: the old one is now used as a Convent School. During the cold weather, a Presbyterian Chaplain is stationed at Ráwalpindi, and holds divine service in the garrison prayer-room. About two miles from cantonments, a Church of England church has been built for the use of the Railway officers and employés. From November to April a second Government Chaplain is stationed at West Ridge and ministers to the large garrison there and to the Railway population. An American Presbyterian Missionary carries on the work of evangelization; and connected with the Mission is a small but handsome church in the city. At Murree there are three churches—Church of England, Presbyterian and Roman Catholic. The Government Chaplain has also spiritual charge during the summer months of camps Ghariál and Cliffden. At the latter place he is assisted by the Principal of the Lawrence Asylum. The camps at Kuldannah and Thoba are visited by a Chaplain posted for the season to the Gullies. At the Lawrence Asylum a chapel, capable of seating 300 persons, has been erected. The cantonments at Attock and Campbellpur are visited each six times a year by the Chaplain of Nowshera. At the former station there is a prettily situated little church with 150 sittings.

SECTION B.—LAND AND LAND REVENUE.

Fiscal history.

The celebrated record, known as the "Ayín-i-Akbari," throws but little light on the state of the tract at that time. The whole Sind-Ságar Doáb, extending from the Hazára mountain to Mithankot, formed one *Sarkár*, part of the Subah, or Province of Lahore, and contained 42 *mahals*, a measured area of 1,409,979 bighás, or 704,989 acres, and paid a revenue of

Chapter V, A.
Land and Land Revenue.
Fiscal history.

5,19,12,201 *dams*, or Rs. 12,97,805. The *mahals* or *parganás* which can be identified as belonging, in whole or in part, to this district, forming part of this large tract, are:—

Mahals or Parganás.	Dams.		Rupees.
1. Attock Banaras, probably comprising Chhachh and the upper part of Khattar	32,02,216	or	80,055
2. Awán, probably including Talagang and part of Shahpur	4,15,970	„	10,399
3. Niláb, probably the rest of Khatar, and territory Trans-Indus (Khattaks, &c.)	4,81,305	„	12,032
4. Phurwála, including parts of Ráwalpindi, Kahuta and Gujar Khan	51,58,109	„	1,28,952
5. Dangalli, including Kahúta, part of Gujar Khan, and part of Jhelum	33,01,201	„	82,530
6. Akbarabad Terkhery (Takhtpari), probably including parts of Ráwalpindi, Fatehjang, and Gujar Khan.	54,91,738	„	1,37,293
7. Fatehpur Kalauri (doubtful; if correct, then Kalauri is a corruption of Báorah, Fatahpur Báorah was the Gakhar name of Ráwalpindi)	42,63,831	„	1,07,032
Total	2,23,14,370	„	5,58,293

The total revenue was, therefore, Rs. 5,58,293, of which Rs. 1,02,486 was paid by the western, and Rs. 4,55,807 by the eastern portion of the district. Considerable allowance must be made, however, as the limits of the fiscal jurisdictions are altogether unknown. It would not be safe to admit more than from three and a half to four lakhs as the revenue of the district at that period. In the "Ayín-i-Akbari" there is no account of any tribes inhabiting the district; the Gakhars are only once alluded to as bordering on the *sarkár* of Pakhli, which contained the whole of Hazára. The notice of the *súbah* of Lahore is more meagre than that of almost any other Province.

Fiscal history during Gakhar rule.

The Gakhars exercised sway between the Jhelum river east and the Márgalla Pass north, to the Khairi-Múrat west, and part of the Jhelum district south. No trace of them appears further west. Their power appears to have been derived from Sultán Mahmúd Gaznavi the Great, to have commenced in about A.D. 995, and to have lasted until the advent of the Sikh power in

Chapter V, B.

Land and Land Revenue.

Fiscal history during Gakhar rule.

A.D. 1770. During their rule, the eastern portion of the district was divided into three *parganás*—namely, Dangalli, Phurwála, and Ráwalpindi, subdivided into *tappás*, mainly corresponding with the *ilákás* of the Sikh period. These, with some slight modifications, were adopted as the basis of subdivision for the regular settlement. In the margin are shown the Gakhar *ilákás* and their present designation. The rule of the Gakhars extended over the present subdivisions of Ráwalpindi (excepting Phulgírun and Kirpa Cherah), Gujar Khan, Kahuta (excepting hill tracts of Jasgám and Narai), and *ilákás* Fatehjang, Sohán and Asgám. It did not extend to Chhachh, Khattar, and Pindigheb. The Gakhars realized rent by appraisement of the standing crop, called *zabt kankut*; it took place on each field, the rate was fixed each season according to the value of the standing crop and the price current of the season, as fixed by the heads of trades. They realized either in cash or grain, according to mutual agreement. Their rates do not appear to have been oppressive, and were less than those of the Sikhs; unfortunatley but few records are now existing. Besides the revenue obtained from the crop, the Gakhars took the following dues from *khálsa* villages:—Five rupees per village in lieu of fodder; a tax of one rupee per milch buffalo; four annas per cow, and three pie per goat, &c., per annum. This tax was called *sáwan bandi*, being on account of *ghi* or butter. They also realized from the artizans from eight annas to one rupee per annum as *mutarrafa*, now known as *kamiána*, *hab-bua* or door tax, and one rupee per season from each village to pay the daftari Kánúngo or record-keeper. From *jágír* villages they received a *nazaráná* or quit rent, or seigniorage of ten rupees each season or twenty rupees per annum. They realized no revenue from the hill portion of the tract. If they had occasion to visit it on a shooting expedition, they received a present of a hawk or a mule. No reliable accounts of the state of the district, or demand, or realization of rents during Gakhar rule is obtainable in regard to the western portion of the district. Everything regarding that tract is shrouded in complete darkness.

Tappás of Gakhars	*Present Ilákás.*
PARGANA DANGALLI.	
Haveli	Kallar.
Kahru Mator.	Mator and part of Kahru.
Bewal.	Bewal.
Guliána.	Guliána.
Nurali.	Nurali.
(Four *ilákás* in the district of Jhelum.)	
PARGANA PHURWALA.	
Haveli.	Parts of Kahúta, and iláka Kuri, tahsíl Ráwalpindi, and Mughal do. do.
Kahru Kahuta.	Iláka Kahuta.
Burali.	Sukho.
Arrah.	Arrah, tahsíl Ráwalpindi, and parts of Kallar, Sukho Devi.
PARGANA RAWALPINDI. (No detail of *tappás*.)	

Fiscal history of tahsíl Ráwalpindi during Sikh rule.

In A.D. 1770 the Sikhs had obtained complete mastery over the Gakhars. In the parganás of Fatehpur Báorah of the Gakhars (probably the Fatehpur Kalauri of Akbar's

Chapter V, B.

Land and Land Revenue.

Fiscal history of tahsíl Ráwalpindi during Sikh rule.

Institutes) the Ráwalpindi of Sikh and British Administration, and Akbarabad (the Akbarabad Terkheri of "Ayín i-Akbari," evidently a corruption or mispronunciation of the Takhtpari of the present day), comprising together 669 villages, Sirdár Milka Singh granted the most notable tribes 192 villages in *jágírs* subject only to a fixed but very trifling tribute, and called these estates *mushakhsa*, in contradistinction to the villages kept under direct managemet, which he styled *khálsa*. These names became important in the adjudication of the rights of these tribes, and their origin is therefore noted. The marginal table shows the way in which the *jágírs* were distributed. In the remaining 467 *khálsa* villages, the Sikhs for a long time pursued the system in vogue with the Gakhars, enhancing rates as their power increased. But in A.D. 1830 Mahárája Ranjít Singh, hearing of the grievous exactions of his officials, and of the unsatisfactory state of affairs, sent General Ventura to assess a portion of the district. His assessments affected the *ilakás* of Ráwalpindi, Takhtpari, Banda, Kuri, Mughal, Sayadpur, Asgám and Sohán. They were fair and even light, but following on a period of much depression and overtaxation it was with difficulty they were realized. Still the people hold his memory in respect. Unfortunately the agents who had to carry out these fiscal measures were rapacious and exacting, and gave the lessees no chance.

Jágírs.		Number of villages.
Gakkhars of	Sayadpur	22
Do.	Aujri	2
Do.	Shekhpur	3
Do.	Ráwalpindi	7
Do.	Malikpur	1
Do.	Mandla and Chaneri of the hills of Murree and Phulgiran	10
Raniál, Pothiál	Tumair	2
Golerás	... ...	22
Janjuás of	Runiál	6
Do.	Dhaniál	18
Sayads	Shahditta	2
	Total	192

Warned at last of increasing disaffection, Mahárája Ranjít Singh summoned the heads of tribes and villages to Lahore, treated them with hospitality and distinction, fixed comparatively light assessments, and sent them back to their homes, assured that what they had suffered was not at his hands, but was the work of his officials. He conferred on them a still greater benefit than even the light assessments, for he sent to realize them Bhái Dul Singh, a man of known integrity of character and amiable temper, whose name will long be remembered as a just and faithful steward. Dul Singh administered these *ilákás* for two years, and was succeeded in A.D. 1840 by Diwán Kishankor of Siálkot, whose incumbency lasted until 1846. He raised the revenue and overtaxed the people. The land was visited during his rule by swarms of locusts so vast as almost to cause a depopulation of the country.

Chapter B, A.

Land and Land Revenue.

Fiscal history of tahsíl Ráwalpindi during Sikh rule.

They remained three seasons, namely from Kharíf Sambat 1900=A.D. 1843 to Sambat 1901=A.D. 1844. This calamity is known by the name *Makrimár* throughout the district. Nevertheless the Government Agent showed no consideration, and although the zamíndárs had no crops, he realized the revenue to the last farthing. Chiefly from this period dates the indebtedness of the proprietors to the trading class, which has reaped a rich harvest from] their misfortunes; and to this time principally must be referred that complication in the tenures and transfer of proprietary rights to the cultivating class, which have entailed so much hardship on the proprietary body, and loaded our Courts with so large an amount of litigation. Unable to realize the demand even under these circumstances, the Government Agent often introduced cultivators of his own, gave them a fixed terminable lease and virtually admitted them to a title to the proprietorship of the holding. In short, the cultivating class had to put its shoulder to the wheel, and help the proprietor out of his difficulties, or the latter would have been entirely dispossessed. Diwán Kishankor was succeeded by the same Bhái Dul Singh who had preceded him; he again reduced the demand to something more resembling the figure at which it stood before Kishankor's incumbency.

The Ráwalpindi tahsíl was composed of 13 *iláḱás* or fiscal subdivisions. These subdivisions though older than Sikh times were utilized by them for the distribution of revenue, and Colonel Cracroft also accepted them as assessment circles. A tabular statement compiled from the *darbár* papers, and other sources, of the Sikh assessment of 12 of these *iláḱás* and of three belonging to other tahsíls, is here subjoined. They are so grouped because of the identity of their circumstances during Sikh rule.

Name of tahsíl.	Name of iláka.		Names and jama of successive Sikh Kárdárs.		
			Dul Singh from 1833 to 1839.	Kishankor from 1840 to 1846.	Dul Singh, 1847.
			Rs.	Rs.	Rs.
Ráwalpindi ...	Arrah		16,525	17,184	16,803
Do. ...	Dunda	1st	12,111	16,522	11,760
		2nd	3,647	4,633	4,446
Do. ...	Takhtpari ...	1st	11,395	13,195	12,027
		2nd	9,894	12,587	11,297
Do. ...	Ráwalpindi		33,904	39,205	33,303
Do. ...	Sayadpur		14,231	15,235	15,426
Do. ...	Sangjáni		24,852	24,483	20,414
Do. ...	Kuri	1st	19,387	20,709	18,882
		2nd	6,639	6,798	6,603
Do. ...	Kharora		13,514	14,421	13,240
Do. ...	Mughal		10,626	11,441	11,637
Fatehjang ...	Asgám		24,824	30,289	27,074
Do. ...	Sohán		46,148	48,296	46,979
Gujar Khan ...	Devi		43,332	50,598	48,673

Chapter V, B.

Land and Land Revenue.

Fiscal history of tahsíl Ráwalpindi during Sikh rule.

The only remaining *iláka* of tahsíl Ráwalpindi not accounted for in the group to which the foregoing sketch refers, is Phulgírán, a tract of which a portion was for several reasons transferred from tahsíl Murree to Ráwalpindi. Its fiscal history is that of Murree. The *ilákás* of Asgám and Sohán now belong to tahsíl Fatehjang, while Devi has been incorporated with Gujar Khan.

Fiscal history of tahsíl Murree during Sikh rule.

Before Sikh rule that part of the district now known as tahsíl Murree, and also a portion of Kahuta were altogether independent, acknowledging the supremacy of the Gakhars and through them of the Mughal Emperors, only by occasional presents of hawks or mules. This tahsíl was formerly composed of ilákás Phulgírán, Dewal, Charhan, Kotli and Karor. It was not till the renowned Hari Singh's second campaign that these mountaineers were forced to submit to the Sikh power. Milka Singh had indeed granted a *jágír* to the Ghakars of Mandla and Chaneri of 107 hill villages, but the hill men scarcely acknowledged them, and the grant was more nominal than real.

Hari Singh built forts at different places, of which the principal were Kotli and Karor. He resumed the *jágírs*, and from that time to annexation the people of these hills were made to feel the yoke of a stern tyranny exercised by the grasping Mahárájá Guláb Singh of Kashmír, to whom this territory and that lower down the Jhelum river, forming the tahsíl of Kahuta and part of Gujar Khan, were assigned in *jágírs*, probably about the year 1831 A.D. It is said that whenever the zamíndárs were recusant he used to let loose the Dográs among them, and rewarded the latter by a poll rate for hillmen of at first one rupee, then eight annas, and finally four annas, and that he thus decimated the population. Other tales are told of his cruelty in these and other *ilákás*, which, if true only in part, would class him with the Neros and Calígulas of the human race. A general door tax he levied was so unpopular that the people rebelled and were visited with severe retribution. He also played one tribe against the other, Sirdár Zabardast Khan Satti, of Narar, and Mazulla Khan, father of Syda Khan, of Bamartrar, were for some time his employés. Their families are still in the enjoyment of *jágírs*. No trustworthy statistics have been obtained of any of the *ilákás* composing this tahsíl relating to periods antecedent to British rule, with the exception of Phulgírán, of which the Sikh *jama* from A.D. 1840 to 1846 appears to have been Rs. 7,749. It was reduced in 1847 by the Regency Administration to Rs. 6,022.

Fiscal history of tahsíl Kahuta during Sikh rule.

The tahsíl of Kahuta is composed of five fiscal divisions or *ilákás*—namely, Jasgám, Núrai, Kahru, Kahuta and Kallar. The fiscal history of Jasgám and Núrai during Sikh rule is precisely similar to that of the Murree tahsíl. For some years the collections were made by a man locally celebrated for his sagacity, Nasru Khan of the Narar branch of Sattís, who died

Chapter V, B.

Land and Land Revenue.

Fiscal history of tahsíl Kahuta during Sikh rule.

at a very advanced age. Cash assessments are said to have been made in 1840, and to have lasted until 1846, but no reliable details have been obtained. These *ilákás* appear to have been given in *jágír* to Maháraja Guláb Singh in A.D. 1831. The assessments of *ilákás* Kahru and Kahuta, which also formed part of Maháraja Guláb Singh's *jágír*, have been obtained from various sources. The fiscal history of these subdivisions is the same as that of the foregoing *ilákás*. The assessments from 1840 to 1846 were:—Iláka Kahru, Rs. 21,036; Kahuta, Rs. 12,234.

The *iláka* of Kallar was managed by different *kárdárs* from A.D. 1804 to 1832 under the direct orders of Maháraja Ranjít Singh, and the rent was taken by appraisement of crop. In 1833 cash assessments were introduced. Details are only forthcoming since 1838. The *iláka* passed into the hands of Maháraja Guláb Singh in 1843, and was managed on the same principles as the other portions of his *jágír*, the only difference being that the *iláka* was in the plains and could not offer the same resistance to the Maháraja as the *ilákás* in the hills. The statement in the margin shows the assessment statistics collected through various sources.

Iláka.	From 1838 to 1842.	From 1843 to 1844.	From 1845 to 1846.	Regency, 1847.
Kallar	35,018	62,459	55,482	45,093

Fiscal history of tahsíl Gujar Khan during Sikh rule.

The Gujar Khan tahsíl contains the *ilákás* of Nuráli, Bewal, Devi, Guliána, and Sukho. The fiscal history of the two former, Nuráli and Bewal, is the same as that of Kallar. Details of the assessments have been collected from the year 1838, and are shown in the margin. The circumstances and details of former assessments of *iláka* Devi, formerly part of the Ráwalpindi jurisdiction, have been shown in the notice and tabular statement of that tahsíl. The two remaining *ilákás* of this tahsíl, Guliána and Sukho, formed part of the *jágír* of the different members of the Atáriwála family, of whom it is sufficient to name Sirdár Chattar Singh. Prior to 1833 in the former, and 1838 in the latter, the collections were by appraisements of crop. Since then by cash leases. The particulars of the latter are given in the margin.

Iláka.	From 1838 to 1842.	From 1843 to 1844.	From 1845 to 1846.	1847.
Nuráli	42,510	46,855	62,065	44,462
Dewal	30,707	30,707	34,157	33,986

Iláka.	1838.	1839-40.	1841-47.
Guliána	41,897	63,217	60,227

Iláká.	From 1838 to 1845.	1846.	1847.
Sukho	49,030	44,698	42,730

Fiscal history of tahsíls Attock and Fatehjang during Sikh rule.

The tahsíl of Attock is composed of five fiscal subdivisions,—namely, Haveli, Sarkáni, Nalla, Sarwála and Haro. No

Chapter V, B.

Land and Land Revenue.

Fiscal history of tahsíls Attock and Fatehjang during Sikh rule.

fiscal history of these *ilakás* has been obtained prior to A.D. 1813. From this date to A.D. 1832, the Sikhs collected the rents by appraisement of crop. In A.D. 1833 Bhái Mahu Singh was appointed *kárdár*, and assessed the whole of Khattar containing the three last of the five *iláká*s above named. He resumed the *chahárams* of the Tarkhelís, inhabiting the mountain of Gandgar, and thus gave the final stroke to their entire dispossession from the *iláka* of Haro. He kept on better terms with the Khattars, and allowed them a *chahúram* out of the revenue. His assessment was succeeded by that of Misar Rám Kishen, which lasted until 1841. Diwán Sukh Ráj again assessed in 1842, and his leases lasted until 1846, and lastly Bhái Mahu Singh again returned and gave fresh leases in the year of the Regency.

The fiscal history of the *ilákás* of Haveli and Sarkáni, composing the celebrated and fertile valley of Chhachh, inhabited by Patháns who located themselves there, driving out the Dilázáks, during some of the inroads of the Pathán invaders, is pretty well known since A.D. 1813, when the Sikh power was fully established. Leased at first for about seven years to Chaudhri Mazulla of Músa Kudlati, who collected the rents by appraisement of the standing crop for Rs. 24,000, it was afterwards managed by successive *kárdárs* passing through the hands of the well-known Shekh Imám-ul-dín. They all collected by appraisement of the crop, until A.D. 1835 when Bhái Surjan Singh and Báki Rái were appointed *kárdárs*. They fixed moderate assessments, which remained in force for eight years. They were succeeded by Diwán Sukh Ráj who revised the assessments. These lasted until A.D. 1846, and in 1847 the Regency assessments were given out by Mr. Vans Agnew and Bhái Surjan Singh. A synopsis of these assessments is shown in the margin.

Iláka.		1835-42.	1843-44.	1847.
Chhachh	Haveli ...	27,349	27,658	38,686
	Sarkáni ...	41,245	44,836	53,097

The great peculiarity in the fiscal history of the whole of this tract, including Chhachh and Khattar, is that during this period but few proprietors took up the leases, whole tracts containing many villages were leased to contractors. Thus at one time, Dewa Shah, a wealthy trader, took the lease of a large portion of Chhachh. He was in 1864 an old man, quite ruined and reduced to the humblest circumstances. The Sikh assessments of *ilákás* Nalla, Sarwála and Haro, which for convenience of assessment has been divided into two classes, are indicated in the margin.

Tahsíl.	Iláká.	1838-39.	1840-41.	1842-46.	1847.
Attock	Haro 1st	18,562	18,502	18,151	17,855
Do.	Haro 2nd	19,257	18,665	17,334	16,096
Do. ...	Sarwála ...	13,060	13,009	12,622	11,185
Do. ...	Nalla ...	17,709	17,710	17,140	16,810
Fatehjang ...	Do. ...	14,625	14,604	13,802	12,969
Do. ...	Fatehjang	15,063	15,565	15,120	14,984

Chapter V, B.

Land and Land Revenue.

Fiscal history of tahsíls Attock and Fatehjang during Sikh rule.

The tahsíl of Fatehjang is composed of the *ilákás* of Nalla (part of the old Sikh *iláká*, of which a portion has been incorporated with tahsíl Attock), Fatehjang, Asgám, Sohán, and Kót. The *iláká*s of Asgám and Sohán have been described in the account of tahsíl Ráwalpindi. That of Kot will follow in the historical sketch of Pindigheb.

Fiscal history of tahsíl Pindigheb during Sikh rule.

The tahsíl of Pindigheb is now composed of the *iláká*s of Síl, Khunda, Jandál and Makhad. The Sikhs were longer in taking the management of this comparatively unprofitable tract, inhabited by the hardiest races the district contains, than any other portion of it. They at first farmed the three first *iláká*s, together with other tracts of the Jhelum district, for the annual sum of Rs. 6,900 to an ancestor of the Malliks of Pindigheb, Mallik Amánat, who collected the rent by appraisement of the crop. He was followed in *iláka* Síl by his son Mallik Nawáb, and in *ilákás* Kot and Khunda by Rái Jalál, ancestor of Sirdár Fatah Khan Gheba, of Kot, who also collected the rents by appraisement of the crop. Mallik Nawáb rebelled and died in exile, and enhanced leases were given to Mallik Ghulám Muhammad, grandfather of the present Malliks of Pindigheb, Aulia Khan and Fateh Khan, and to Rái Muhammad Khan, father of Sirdár Fateh Khan, Gheba. They also appraised the crop. An interval of two years intervened when Jodh Singh, Kárdár, collected by appraisement and the revenue was then farmed by Mahárája Ranjít Singh to Sirdár Dhanna Singh Malwái, who, utterly unable to cope with these sturdy zamíndárs, sublet the lease again to Mallik Ghulám Muhammad and Rái Muhammad Khan. But the Mallik and the Rái failing to fulfil their contract were summoned to Lahore. Some altercation ensued as they where leaving the Mahárája's darbár, during which Rái Muhammad Khan cut down Mallik Ghulám Muhammad and fled. His offence was condoned and a fine imposed. In A. D. 1833, these *iláká*s were given to Sirdár Attar Singh Kálawála. He collected with difficulty by appraisement of crop. In 1834, his agent, Sultán, was killed by the Khunda Ghebás. Cash assessments were fixed in supersession of the appraisement system, which was not found to answer; but these did not fare much better. The *iláká*s were then given to Kaur Nau Nihál Singh, grandson of Ranjít Singh. The rates at which his agents collected are said to have been very heavy, and realized with difficulty.

The tract was again given to Sirdár Attar Singh Kálawála, who this time was determined to get rid of one of the most troublesome of the subjects of the Mahárája. He invited Rái Muhammad Khan, loaded him with presents and honors, and immediately left for Pesháwar. On his return six months after, he invited the Rái to the Fort of Pag, situated about a mile from his hereditary seat, Kot. With the recollection of his former reception fresh in his memory, Rái Muhammad Khan would not listen to the advice of his retainers and friends to take an escort, but went to the Sirdár with only a couple of

Chapter V, B.

Land and Land Revenue.

Fiscal history of tahsil Pindigheb during Sikh rule.

followers. Scarcely had he set foot inside the fort, when he was attacked by Budha Khán Mallál and others, and cut down. Sirdár Fateh Khan, his son, lived to avenge this treacherous murder by the wholesale slaughter of Budha Khan's family, leaving only the latter and a young nephew, who are still alive, and are, as may be supposed, the bitter enemies of the Sirdár. In 1845 the *ilákás* were given in farm to Mallik Fateh Khan, Tiwána, of Shahpur. He managed them for one year, partly on the appraisement system and partly on cash leases. In 1846 Misar Amín Chand appraised the spring, and Diwán Rájrúp the autumn crop, and in 1847 the revenue was collected in cash.

The fiscal arrangements of this tahsil were involved in inextricable confusion, the collection of the revenue was generally a skrimmage, and therefore it is almost useless to found an argument on cash leases which were never acted on. Still, as the information has, as far as possible, been collected, it is given below *quantum valeat.*

Tahsil.	Iláka.	1838.	1839-41.	1842-44.	1845.	1846-47.
Fatehjang ...	Kot	20,168	20,179	20,167	19,896	19,859
Pindigheb ...	Síl	...	...	45,012	45,774	40,594
Do. ...	Khunda ...	...	...	5,337	3,883	4,780

The distinctive feature of *iláká*s Pindigheb and Fatehjang is their *chahàram* tenures. Whether the Sikhs collected by appraisement of crop or by fixed leases (which it has been seen were seldom if ever acted up to), they deducted a *chahàram* or fourth part of the receipts in favor of the proprietors. The families who enjoyed this proprietary profit were the Johdrás of Síl, the Ghebás of Bálagheb, the Mughals of Khor, and a Pathán chief of Makhad, and also some Khattars in Khattar.

The *iláka* of Jandál, though for geographical reasons it now forms part of tahsíl Pindigheb, used formerly to be in the Sikh subdivision called Khattar; it is inhabited by Khattars. Its fiscal history is, therefore, much the same as that of the other *iláká*s of Khattar; namely, Sarwála, Nalla, Harro, and Fatehjang. Bhái Mahu Singh framed the first assessments, but it is very uncertain how far they were acted on. The only difference is that it was held in *jágír* by Sirdár Nihál Singh, who is said to have collected the rent by appraisement of crop; yet there are leases extant. He was succeeded by Mallik Fateh Khan, Tiwána, in 1845. The Mallik was followed by Diwán Rájrúp. The management is stated to have been by appraisement. In 1847 a cash assessment was attempted, but was not realized in

Chapter V, B.

Land and Land Revenue.

Fiscal history of tahsíl Pindigheb during Sikh rule.

full. It was always a troublesome tract. The collected statistics, shown in the margin, are under the circumstances given with diffidence at what they are worth.

Iláka.	Sirdár Mahn Singh.	Fatah Khan Tiwána.	Rájrúp, &c.
Jandál ...	48,070	40,225	44,312

Iláka Makhad is situated at the extreme south-western point of the district. As now constituted the *iláka* contains two parts, five villages, the *jágír* of the Mattu Sirdárs, and seven villages Makhad (proper), inhabited by the Sagri Patháns, of whom Sirdár Ghulám Mumhamad Khan is the chief. The township of Makhad was always held by the Sikhs under direct management. It was considerable trading mart. The remaining villages paid a very light assessment. The general result is as follows :—

Iláka.	Detail of villages.	1842 to 1847.
Makhad ...	Five villages of an old *iláka* called Jabbi, being part of the Mattu jágír	2,941
Do.	Makhad proper, seven villages	2,173

Fiscal history since annexation.

The last of the leases of the Sikh administration, described in the preceding pages—namely, those of the Regency established during the minority of Maharája Dalíp Singh—lasted until 1848, and were followed by those framed by British officers, partly during the period of Regency, and partly subsequent to the annexation of the Punjab to the British dominions. Those parts of the district now known as tahsíl Murree and the northern portion of tahsíl Kahuta were assessed by Major Abbott, the Deputy Commissioner of Hazára, to which district this tract belonged. The cruelties and exactions of Mahárája Guláb Singh were then fresh in memory, and Major Abbott appeared among the Sattís, Dhúnds, Khetwáls, Gharwáls, and Gakhars, as a deliverer from a cruel bondage. He reduced the assessment in most villages by a third, and, as a natural consequence, pre-disposed the people towards our rule.

Far different was the effect of the assessment on the rest of the district. It was framed by the late General (then Lieutenant) John Nicholson, Assistant to the Board of Regency, and subsequently Deputy Commissioner of this district. He increased on the Sikh assessments, and even in some cases on those of Diwán Kishen kor, and others of the most exacting Sikh officials. His *jamás* were considered very oppressive. He had framed them entirely on the estimates and papers of by-gone Sikh agents, whose collections are now known to have been far beyond the amount the agricultural community could bear in a term of years. Other circumstances concurred to render these leases oppressive. The people were deeply in debt ; they had not recovered from the destructive visitation of the locusts ;

Chapter V, B.

Land and Land Revenue.

Fiscal history since annexation.

and far more serious than even these causes, was one which made the load intolerable. An unparalleled fall of prices took place at the period of annexation, for which it is difficult to account. Although large cantonments were formed, and the consumption of grain must have been greater than during Sikh rule, yet the amount of grain stored was probably immense, and a certain confidence may have taken possession of the trading classes, tending to make them disgorge their hoards. All these causes combined plunged the agricultural body into great distress. Added to this was the absence of employment, caused by the disbandment and discharge of the Sikh myrmidons, and the want of ready money. It is not surprising that, under these circumstances, a deep spirit of discontent began to show itself among the population of these and other *ilákás*. For some time after annexation successive members of the Board of Administration were mobbed, and the whole agricultural population began to agitate seriously for a reduction of assessment. But the signs of the times were not immediately understood. Many old Sikh officials had been retained in office, who represented that it was a clamour raised merely to test the powers of endurance of a new *regimé*, and the stipulated period of lease was allowed to elapse before relief was afforded.

Mr. Carnac's first and second summary settlement.

When, therefore, the first summary settlement was made by Mr. Carnac, Deputy Commissioner of the district, it was under an outer pressure, which, however disinclined he was at first to yield to clamour, could result in nothing else than large reductions. His revision of 1851 was again remodelled in 1853 on the basis of a measurement (though without a field map), and these assessments lasted, together with those of Major Abbott, renewed in 1854 by Lieutenant Pearse of the Madras Army, and Assistant Commissioner at Murree, until at various times, in different localities, they were superseded by those of the detailed settlement by Colonel Cracroft. In praise of these assessments it is enough to say that, in conjunction with other causes, they raised the district from a state of great depression to one of prosperity unknown before; and that, though it was found necessary still further to reduce the revenue, in order to leave reasonable profits and give hope of its standing the test of fair pressure in unfavourable years and bad seasons, yet Colonel Cracroft's operations did not result, as far as the assessment goes, in much beyond its more equable and uniform adjustment on villages and population, and a reduction on the whole of 5½ per cent.

The foregoing sketch of the fiscal history of the district previous to the regular settlement, affords all the information it has been found possible to collect. The main fact to be drawn from it bearing on the subject of revision of assessment is the highest revenue ever paid in one year by every village and *iláka*. As a general rule the Sikh *jamás* and those of the Regency which followed them in the year preceding the annexation of the Province, were framed with more or less accuracy on

Chapter V, B.

Land and Land Revenue.

Mr. Carnac's first and second summary settlement.

the collections made by appraisement of the standing crop. They were not intended to leave any profit to the proprietary body; at the same time it is impossible to say that they did not. Indeed, it is known that in many cases they did, for not only were the rates very conflicting but considerations of expediency often tended to cause a reduction, irrespective of the value of the crop. The general circumstances and statistics of each village, however, ordinarily afforded sufficient data to enable the Settlement Officer to judge with tolerable accuracy whether the profit was large or small: it was generally found to have been the latter; and accordingly it can be safely stated, that compared with this highest revenue, the present assessment leaves a fair profit to the proprietary body. There are, of course, some exceptions to this rule, for instance in the hill tracts of Murree and Kahuta, and in the *iláka* of Makhad where, for political and other reasons, the revenue was not exacted on the same terms as in the other subdivisions of the district, and the profits are much larger and beyond our calculation. The Sikh *jamás* must be accepted with caution. Extraordinary pains have been taken to obtain correct information and it is believed with very fair results. Still it is one thing to impose a revenue, and another to realize it. We know nothing of the unrealized balances of these *jamás*. On the other hand the Sikhs very often took considerably more than the demand they had assessed, to say nothing of fines imposed.

Regular settlement.

In 1860 a regular settlement was begun by Colonel Cracroft who reported on the operations in 1864. Sanction was given to the assessments by the Government of India on 31st October 1866.

The subjoined table shows the highest demand ever realized in the various tahsíls compared with the amounts of the summary and regular assessments.—

Tahsíl.	Highest demand, of which accurate record exists, ever paid in one year from 1840 onwards.	Summary settlement demand for year preceding the declaration of the demand of the regular settlement.	Demand assessed at regular settlement.	Increase.	Decrease.	Rate of regular assessment per head of population.		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	a.	p.
Ráwalpindi ...	2,14,619	1,74,890	1,55.319	12	19,691	1	1	8
Murree ...	7,932	7,816	7,986	281	111	0	5	1
Kahuta ...	1,25,533	74,860	72,771	868	2,957	1	2	6
Gujar Khan ...	2,83,288	1,90,648	1,75,885	...	14,763	2	11	4
Attock ...	1,65,367	1,31,176	1,29,200	608	2,584	1	10	9
Fatehjang ...	1,34,824	1,19,532	1,11,203	1,235	10,094	1	8	0
Pindigheb ...	1,06,674	71,578	77,301	5,723	...	1	4	8
Total ...	10,18,237	7,70,500	7,29,665	8,935	50,200	1	5	5

Chapter V, B.

Land and Land Revenue.

Regular settlement.

The settlement was sanctioned for a period of 10 years from the announcement of the demand. It expired in 1874, the revenue for the whole district was Rs. 7,29,665. It fell on the total area at annas 4-5 per acre, and on the cultivated area at Re. 1-1-7. The net result was a decrease of Rs. 40,835, or 5 per cent. on the last summary settlement.

The above account of the fiscal history of the district is taken entirely, and almost *verbatim*, from Colonel Cracroft's Settlement Report. Such portions of it as require modification will be specially noticed, but the account is too complete in itself, and it presents too good a picture of the state of the district in times past, not to merit complete reproduction in this place.

The term of settlement expired in 1874, but the re-assessment of the district was not commenced until 1885.

Second regular settlement.

Mr. Steedman was appointed Settlement Officer in January 1881, and on his retirement, owing to ill-health, Mr. Robertson was appointed in April 1884. The new assessments were brought into force from the kharíf of 1885.

The results of the revised settlement, compared with those of Colonel Cracroft, may be thus summarised :—

Tahsíls.	Area cultivated at first regular settlement.	Area cultivated at revised settlement.	Increase per cent. on cultivated area.	Jama at last settlement.	Incidence of revenue per acre cultivated.			Jama at revised settlement.	Incidence of revenue per acre cultivated.			Increase per cent. in jama.
	Acres.	Acres.		Rs.	Rs.	a.	p.	Rs.	Rs.	a.	p.	
Ráwalpindi ...	146,003	221,434	52	1,55,150	1	1	0	2,14,850	0	15	1	38
Attock ...	142,655	183,964	29	1,29,030	0	14	6	1,59,595	0	13	11	24
Kahuta ...	61,015	87,843	44	73,759	1	3	4	95,345	1	1	4	29
Murree ...	12,502	29,783	138	8,601	0	11	0	13,492	0	7	3	57
Pindigheb ...	162,435	264,513	63	77,379	0	7	7	1,14,593	0	6	11	48
Gujar Khan	155,417	206,770	33	1,76,560	1	2	2	2,22,420	1	1	3	26
Fatehjang ...	139,886	231,691	64	1,11,279	0	12	9	1,56,738	0	10	9	41
Total District	820,003	1,225,998	50	7,31,778	0	14	3	9,77,033	0	12	9	34

The increase in the area of cultivation since Colonel Cracroft's assessments were announced was the chief foundation on which the enhancements were based.

Colonel Cracroft's assessments worked excellently. They have, except in a very few instances, been paid without difficulty, and their moderateness and equal distribution contributed greatly to the increase in prosperity experienced by the district since they came into force.

Chapter V, C.

Military and Frontier.

Instalments.

The land revenue and cesses are payable in the following instalments :—

Kharíf	... ...	15th January.
Rabi	... ...	15th July.

These dates are uniform throughout the district, with the exception of the Murree tahsíl and the Pahár circle of tahsíl Kahuta where the dates of the instalments are—

Kharíf	... ...	1st December.
Rabi	... ...	1st August.

Cesses.

The cesses imposed at the revised settlement are as follows :—

	Rs.	a.	p.
Local rate	8	5	4
Lambardári pachotra	5	0	0
School	1	0	0
Road	1	0	0
Post	0	8	0

These cesses stand uniform for the whole district, excepting the patwári cess, which varies in the different tahsíls as follows :—

In Gujar Khan	$4\frac{11}{16}$ per cent.
In Ráwalpindi and Fatehjang ...	5 do.
In all other tahsíls...	$6\frac{1}{4}$ do.

The total amount of these cesses is collected with the instalment of land revenue payable after the kharíf harvest.

SECTION C.—MILITARY AND FRONTIER.

Strength of military force.

The following is taken from information courteously supplied by the Assistant Adjutant-General, Ráwalpindi.

The cantonments situated within the bounds of the Ráwalpindi district are :—

PERMANENT.

Ráwalpindi	Attock.
Cambellpur	Cliffden, Sunnybank, and Kuldanna Ghariál and Topa in or near Murree.

Ráwalpindi is the head-quarters of the General of the District and his Staff.

The Brigade at Ráwalpindi is commanded by a Colonel on the Staff, and the other stations by the Senior Officer present.

On the 1st October 1894, the garrisons of the cantonments in the Ráwalpindi district were as follows :—

Chapter V, C.

Military and Frontier.

Strength of military force.

RAWALPINDI.

B. Battery, R. H. A.	2nd K. O. S. Borderers.
10th Field Battery, R. A.	1st Gordon Highlanders.
13th Eastern Division, R. A.	3rd Bn. Rifle Brigade.
No. 3 Mountain Battery, R. A.	9th Bengal Lancers.
" 8 " " "	30th Punjab Infantry.
" 9 " " "	33rd " "
4th Dragoon Guards.	No. 2 Company B. S. and Miners.

JHELUM.

10th Bengal Lancers. | 23rd Pioneers.
26th Punjab Infantry.

CAMPBELLPUR.

15th Field Battery, R. A. | 24th So. Division, R. A.

ATTOCK.

The garrison at Attock is formed of detachments from 5th S. O. Division, R. A., and of Bengal Infantry from Ráwalpindi, and a detachment of British Infantry from Nowshera.

MURREE.

There are generally about 60 or 70 convalescents, selected to remain during the winter months at Murree for duty.

The remaining stations are vacant during the winter months.

The following statement shows the religions of the members of the various corps of native troops serving in the Ráwalpindi Command on 1st October 1894 :—

Corps.	Hindus.	Musalmáns.	Sikhs.	Remarks.
B. Batty, R. H. A.	5	6	...	
10th F. B., R. A.	5	25	5	Native Drivers.
9th B. Lancers	74	322	224	
30th P. Infantry	73	266	573	
33rd " "	1	900	1	
15th F. B., R. A.	7	3	...	
R. 2 Unit. Amm. Col.	3	18	...	
24th So. Dn., R. A.	124	39	...	

The Ráwalpindi cantonment is the largest, and one of the most important in the Punjab.

There is a fort here also, on which large guns, though not of the newest type, have recently been mounted, and in which a battery of Garrison Artillery is quartered.

Chapter V, C.

Military and Frontier.

Strength of military force.

Within the fort is an arsenal in which a considerable store of powder, arms and other munitions of war is kept.

The accommodation for European troops, in the shape of barracks, &c., is far below the requirements in the winter months. During these months two of the British Regiments and all the Mountain Batteries of Artillery are located in wooden huts at West Ridge.

The summer garrison of European troops is only one Battery, R. H. A., one Field Battery, two Garrison Batteries (one at Ráwalpindi, one at Campbellpur), one British Cavalry and one British Infantry, and for this force only has accommodation been provided. During the winter months, therefore, two of the British Infantry Regiments and all the Mountain Batteries of Artillery have to be provided with standing camps.

Two of the Infantry Regiments are located in the Murree hills during the hot weather, and the three Mountain Batteries proceed, one to each of the following Gallis—Khaira Galli, Kálabágh, Bára Galli.

Detachments from the summer garrison are also sent from time to time to the various temporary camps located near Murree, specially to Ghariál, the detachments at which are generally relieved about the middle of July by other detachments of equal strength.

Ráwalpindi has usually proved an extremely healthy station for its garrison, and the movement of troops to the Murree hills has been found to have a most beneficial effect on the health of the men.

During the winter months, camps of exercise on a small scale are usually formed at Ráwalpindi, the garrisons of Jhelum and Campbellpur being called in for the purpose.

The Murree Convalescent Depôt during the hot weather is filled with invalids from the neighbouring divisions, chiefly from the Pesháwar district and Ráwalpindi division, and a large number of women and children are sent annually to Clifden which, with Sunnybank and Kuldannah, now form one cantonment.

In addition to the troops enumerated above the head-quarters of the left half Battalion, 1st Punjab Volunteers, are at Ráwalpindi, where "D" and "H" Companies, the former recruited from the various Civil Departments, the latter exclusively from Railway employés, are stationed.

"C" Cadet Company is composed of boys of the Lawrence Asylum.

Up to November 1886, all the Volunteers in Ráwalpindi and Murree belonged to the 1st Punjab Volunteer Rifles and consisted of "D" Company, "G" Company and "H" Company, but

Chapter V, C.

Military and Frontier.

Strength of military force.

on the 1st November 1886, "H" Company was broken up and the Volunteers belonging to it were transferred to the 3rd Punjab Volunteer Rifles. The Battalion head-quarters of both 1st and 3rd Punjab Volunteer Rifles are at Lahore.

"D" Company, 1st Punjab Volunteer Rifles, is composed of the civilian residents in cantonments and civil station of Ráwalpindi and Murree.

The Company head-quarters are in Ráwalpindi during the winter and in Murree during the summer. The strength at last inspection was 52.

"G" Company, 1st Punjab Volunteer Rifles, is composed of cadets belonging to Lawrence Asylum; strength at last inspection 47.

"K" Company, 3rd Punjab Volunteer Rifles (late "H" Company, Punjab Volunteer Rifles) is composed of employés of the North-Western Railway. Present strength 60. The Company has been newly formed and as yet no officers have been appointed.

CHAPTER VI.

TOWNS, MUNICIPALITIES AND CANTONMENTS.

Chapter VI.

Towns, Municipalities and Cantonments.

General statistics of towns.

At the census of 1891, all places possessing more than 5,000 inhabitants were classed as towns; also all municipalities, all head-quarters of district, and all military posts.

Under this rule the following places were returned as towns in the Ráwalpindi district:—

Tahsíl.	Towns.	Persons.	Males.	Females.
Ráwalpindi	Ráwalpindi ...	73,795	51,043	22,752
Attock	Hazro	7,580	3,991	3,589
	Attock	3,073	1,814	1,259
	Campbellpur ...	2,556	1,753	803
Murree	Murree	1,768	1,204	564
Pindigheb	Pindigheb	8,462	4,183	4,279

Of these Ráwalpindi, Hazro, Murree and Pindigheb are municipalities.

Ráwalpindi, Attock, Murree and Campbellpur are all military posts.

Ráwalpindi, Attock, Pindigheb and Murree are tahsíl head-quarters. Fatehjang, the head-quarters of the fifth tahsíl, contains a population of 4,135.

The distribution by religion of the population of these towns and the number of houses in each are shown in Table No. XLIII, while further particulars will be found in the Census Report in Tables Nos. IV and V. The remainder of this chapter consists of a detailed description of each town, with a brief notice of its history, the increase and decrease of its population, its commerce, manufactures, Municipal Government, institutions, and public buildings; and statistics of births and deaths, trade and manufactures, wherever figures are available.

Ráwalpindi town:— Description.

Ráwalpindi itself is the only town of any size in the district. It lies in north latitude 33°37′ and east longitude 73°6′, and contains a population of 35,925 in the city itself, the population of the cantonment is 37,870, giving a total of 73,795 souls.

It lies on the north bank of a muddy stream called the Leh, which has here deep precipitous mud banks, and which is crossed by on iron bridge on the Murree road, and by four other bridges at different points in its course. The Leh separates the city from the cantonment and civil station which

Chapter VI.

Towns. Municipalities and Cantonments.

Ráwalpindi town:— Description.

are both on the right bank, the city being on the left. The Civil Lines and the Deputy Commissioner's Office and Treasury are all at the extreme north-east corner of cantonments, and about a mile above the city on the Leh banks are situated the Workshops of the North-Western Railway which divert a good deal of its water by means of pumping apparatus.

The city itself lies low, and is only visible at any distance from the west. Much of the town is well built, and it is very modern containing no buildings of much architectural beauty, or of ancient date. Water lies at a considerable depth below the surface, and there are not many private gardens; close to the town there is a large and well laid out municipal garden maintained by the Municipal Committee.

Arrangements have been made to bring in a good supply of water from the Kharang at Ráwal, a village on the Murree road 9 miles north of Ráwalpindi, and both cantonment and city are now supplied with water from this source.

The lands round the town are very fertile and cultivation extends from the city northwards up to the foot of the Murree hills, and westwards to the Márgalla range. There are no city walls, the old fort has disappeared and there are no relics of antiquity to catch the eye. The town is essentially modern, and owes its growth and prosperity to the existence of the large cantonment beside it, and to the importance into which it rose during the last Kábul war. There are many good substantial brick buildings to be seen in every direction, and the town is a very clean one for an Indian city, and has a pleasant air of comfortable prosperity. As a rule the streets are wide and regular; only in the north-western, the most ancient, corner are the *bázárs* narrow and crooked. The town is probably the cleanest in Northern India.

In the cantonment, which is higher, water is met with at a slightly lower depth, many trees have been planted, the roads are excellent, and the whole place thoroughly well kept, trim and clean; the Civil Lines and the parts of the cantonment adjoining them are the best wooded portions, and here many specimens of the *pinus longifolia* are to be seen which give an almost European aspect to this large North Indian station. In the last edition of the Gazetteer the following words occur:—

"The view, however, is very dreary; a vast undulating plain cut up and broken in every direction by deep ravines stretching away to the horizon, west, south and east, unbroken save by a solitary peak, the eastern scarp of the Khairi-Múrat hill, whose resemblance to the celebrated rock has gained for it among Europeans the name of 'Gib.'"

This is not a very correct description; rising ground shuts out the prospect in the west and south-west, and the view

Chapter VI.

Towns, Municipalities and Cantonments.

Ráwalpindi town:— Description.

most commonly obtained is a pretty one out to the Márgalla hills, and towards the Gallis, with often a magnificent view of the Pír Panjál covered with snow throughout the winter. Altogether the Ráwalpindi cantonment must be considered, if not pretty, of a pleasing appearance in itself, and the views obtainable from it as very fine indeed.

At the eastern extremity of the cantonment is situated the fort enclosing an arsenal within its walls. This fort is situated on an eminence, but not the highest eminence in the neighbourhood. Other forts have lately been built at some distance from the cantonments.

Close to the Civil Lines are situated the Commissioner's and Deputy Commissioner's Courts and the Treasury and the Jail, behind which lies the park containing a great number of trees, mostly young still, but of excellent promise, with several pretty wood-land bits of European appearance, lovely views over the station and out to the distant mountains, and traversed by many excellent roads and rides. This park is naturally much frequented by all the Europeans of the station and is yearly improving. It has several ponds, and as shooting is not permitted except on special occasions, there are often a large number of hares, partridges, foxes and jackals hidden in its recesses.

The Railway lines which are built near the Workshop contain a picturesque little church, built on high ground round which trees have been planted and several well built houses, occupied by employés of the Railway, have been built. Trees have now grown up round the bungalows and the colony has a very picturesque appearance. The site is high and airy and commands a fine view. There is also an excellent Railway Institute and theatre here. This part of the station is now also largely occupied by huts built for soldiers, and a large camp is established here every winter. This part of the station is known as West Ridge.

A fine new Railway station has also lately been built, and the ground in front of it has been prettily laid out, and is also yearly improving in appearance as the trees and shrubs lately planted grow up.

The cantonment is the largest in Upper India. Between 4,000 and 5,000 troops are quartered here.

Head-quarter of offices at Ráwalpindi.

The head-quarters of the Major-General Commanding the Ráwalpindi District is at Ráwalpindi, and the Ráwalpindi force also forms a separate Brigade commanded by a Colonel on the Staff.

The following also have their head-quarter offices at Ráwalpindi:—

1. Superintending and Executive Engineers, Military Works.

Chapter VI.

Towns, Municipalities and Cantonments.

Head-quarter of offices at Ráwalpindi.

2. Superintending and Executive Engineers, Provincial Division.

3. Commissary-General, Western Circle.

4. Assistant Commissary-General for Transport.

5. Controller of Military Accounts, Western Circle.

North-Western Railway Offices are:—

District Traffic Superintendent.

District Locomotive Superintendent.

Executive Engineer, District No. 1.

Executive Engineer, Gradient ditto.

Examiner of Accounts, Gradient Mári-Attock Division.

The Telegraph lines and offices of the district are in charge of the Assistant Superintendent at Ráwalpindi, and controlled by the Telegraph Superintendent at Umballa. The Post Offices in the district are controlled by the Superintendent of Post Offices at Ráwalpindi.

Ráwalpindi town. History.

The present town of Ráwalpindi is of modern origin, General Cunningham, however, has identified the existing indications of an ancient city on the site now occupied by the British cantonments, as the ruins of the city of Gajipur or Gajnipur, once the seat of the Bhatti tribe in the centuries, preceding the Christian era.* The ancient city would appear to have been of considerable size, as ancient Greek, and other coins and broken bricks are still found over an extent of two square miles. A small village still exists about three miles to the north of Ráwalpindi, named Ghazni, and as it is on the banks of the same stream as the cantonment, it most probably preserved the old name of the city. Within historical times the old name of the place was Fatehpur Báori, but the town which bore this name was completely destroyed during one of the Mughal invasions of the fourteenth century. In 995 A.D. it came into the possession of the Gakhars by gift from Mahmúd Ghaznavi, but its exposed position on the customary line of march of successive armies invading India was against it, and it long lay deserted, till Jhanda Khan, a Gakhar chief, restored it, giving it the name of Pindi or Ráwalpindi from the village of Ráwal which was at one time a flourishing place a few miles to the north of the town on the present road to Murree. The town, however, rose to no importance until after 1765, when it was occupied by Sirdár Milka Singh. This chief invited traders from Bhera, Miáni, Pind Dádan Khan and Chakwál, trading towns of the Jhelum and Shahpur districts, to settle in Ráwalpindi, and under his auspices the town rapidly grew in importance.

* "Archæological Report for 1862-63," pages 20 and 151.

Chapter VI.

Towns, Municipalities and Cantonments.

Ráwalpindi town History.

In the beginning of the present century the city became for a time the refuge of Sháh Shuján, the exiled Amír of Kábul, and his brother, Sháh Zamán, who built a house once used as a *Kotwáli.* The present native Infantry lines mark the site of a battle fought by the Gakhars under their famous chief, Sultán Muqarrab Khan; and it was at Ráwalpindi that on 14th March 1849 the Sikh army under Chattar Singh and Sher Singh finally laid down their arms after the battle of Gujrát. On that occasion a Sikh soldier was overheard to say, "To-day Mahárája Ránjít Singh has died." On the introduction of British rule it became a cantonment of considerable size, and shortly afterwards head-quarters of a division, while its connection with the Imperial railway system by the extension of the Punjab Northern State Railway, now the North-Western Railway, has immensely developed both its size and its commercial importance.

The cantonments were first occupied by troops in 1849, at the close of the Sikh rebellion, Her Majesty's 53rd Regiment being the first quartered there. The final decision to occupy the station permanently with troops was arrived at by the Marquis of Dalhousie, when on tour in the Punjab in 1851. Since then Ráwalpindi has uniformly maintained a high reputation for salubrity, and, owing to this and to its proximity to the hills, it is a favorite station for quartering troops on their first arrival from England. It was visited by cholera in 1879, when the disease was imported from Afghánistán, and out of 40 cases about half proved fatal. It has also since been once visited by this disease.

Institutions and public buildings.

The principal buildings of the town of Ráwalpindi are the tahsíl building. Police thána, Municipal Hall and City Hospital, which are situated at the point where the road from Cantonments, an extension of the sadr *bázár*, enters the city. At the same point are situated the large and ample sarái, the Presbyterian Mission Church, and the Mission School. The public garden which is situated near these buildings has already been noticed. The Garrison Church was built in 1854 and restored in 1879. It is a large but most unpicturesque building. The east window is in memory of the late Bishop of Calcutta (Milman), who died at Ráwalpindi in 1876. A handsome altar tomb of marble has been placed over his grave in the cemetery. The Railway Station, Telegraph Office, and Post Office are all fine massive buildings. There are also the Station club; three good hotels under European management; several excellent European shops; and the Alliance Bank of Simla. The sadr bázár contains numerous good Pársi and other shops. At the entrance to the *bázár* an archway has been erected in remembrance of Brigadier-General Massy which is a great obstacle to traffic; and a handsome and spacious market, built by Sirdár Suján Singh at an expense of two lakhs of rupees, and thrown open to the public in 1883, perpetuates the memory of the same officer; this has proved an almost complete failure. In the neighbourhood stand the Commissariat Steam Flour Mills, which being the only ones in the Province, supply most of the cantonments in the Punjab. The

Chapter VI.

Towns, Municipalities and Cantonments.

Institutions and public buildings.

remaining public buildings and offices are the Courts of the Commissioner and Deputy Commissioner; the Police Office; the Treasury; the extensive Jail; the Brigade, Commissariat and Transport Offices; and the office of the Paymaster, Punjab Circle. The gas-works are situated immediately outside the boundary of cantonments.

Taxation, trade, &c.

The Municipality of Ráwalpindi was first constituted in 1867. It is now a municipality of the 1st class. The Committee consists of the Deputy Commissioner as President, the Executive Engineer, Civil Surgeon, District Superintendent of Police, Inspector of Schools, and Tahsíldár of Ráwalpindi as *ex-officio* members, and eighteen other members nominated by the Deputy Commissioner. Table No. XLV shows the income of the municipality for the last few years. It is derived almost entirely from octroi. This tax is levied by the Municipal authorities on articles brought within the city or the cantonments; a fixed proportion being paid to the Cantonment Committee. Commercially, Ráwalpindi acts as the feeder of the cantonments, and for that purpose all kinds of articles are collected there. A considerable portion of the trade of the Province with Kashmír passes through the city, a portion which, in 1885, amounted to 27 per cent. of the imports and 14 per cent. of the exports, chiefly in *charas* and raw silk imports and iron and tea exports. Wheat and other grains are largely collected and exported to other parts of the Province. Some of the commercial houses have very extensive dealings; and there are several native banking houses of high standing. There are no manufactures or industries of importance. The chief articles manufactured are *súsi*, a coarse kind of cloth, dyed blue and red and used for women's attire; cotton cloth; shoes; coarse blankets, the superior sort selling for Rs. 6 each; combs and snuff.

Population and vital statistics.

The population as ascertained at the enumerations of 1868, 1875, 1881 and 1891 is shown in the margin.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town	1868	28,586	17,884	10,702
	1881	52,975	35,985	16,990
	1891	73,795	51,043	22,752
Municipal limits ...	1868	19,228	...	...
	1875	20,802	...	..
	1881	25,442	...	...
	1891	35,925	22,895	13,030

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal imits according to the census of 1868 are taken from the

Town or suburbs.	Population.		
	1868.	1881.	1891.
Ráwalpindi town	19,228	25,442	34,153
Civil lines		1,343	1,772
Cantonments	9,358	26,190	37,870

Chapter VI.

Towns, Municipalities and Cantonments.

Population and vital statistics.

published tables of the census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. Mr. Steedman wrote as follows in the district report on the census of 1881 regarding the increase of population:—

"The population of Ráwalpindi has increased from 19,228 to 25,442, or by 32 per cent. The increase in the cantonment population is from 9,358 to 26,190, exclusive of the civil lines, and including the civil lines to 26,785. The number of the inhabitants has very nearly trebled. The increase is greatest in males. It is a well known fact that the growth of the cantonment population has been by leaps and bounds of late, but in the population entered in the returns there must be a large temporary element. At the time of the census there were great numbers of Commissariat employés stationed in Ráwalpindi, to mention one source. The opening of the line of railway and the presence of a large body of Railway officials and employés is another source."

The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881. The annual birth and death rates per *mille* of population since 1868 are given below the basis of calculation being in every case the figures of the most recent census. The actual number of births and deaths registered during the last five years is shown in Table No. XLIV.

Year.	Birth Rates.			Death Rates.		
	Persons.	Females.	Males.	Persons.	Males.	Females.
1868	...	...	...	5	5	4
1869	...	...	...	56	50	65
1870	17	14	22	46	45	48
1871	36	33	41	48	50	46
1872	36	19	17	39	34	45
1873	32	18	14	41	40	43
1874	32	15	17	39	37	43
1875	41	21	20	39	37	42
1876	37	20	17	44	38	53
1877	34	18	16	39	37	42
1878	38	21	18	93	92	94
1879	30	16	14	144	146	142
1880	32	17	15	61	65	55
1881	43	22	20	51	53	49
Average	36	19	17	57	56	59

Town of Hazro.

Hazro is a pretty little town of 7,580 inhabitants, situated in the middle of the fertile Chhachh valley lying between the Indus and the dry ravines and desolate sand-hills of the Campbellpur plain. Its white mosques and spires relieved by occasional palm trees rising from the midst of waving fields, are visible from a great distance. The scene of the great battle in

Chapter VI.
Towns, Municipalitis and Cantonments.
Town of Hazro.

which, in A.D.1008, Sultán Mahmúd Ghaznavi defeated the united forces of the Rájás of Hindustán and the infidels of the Punjab with a slaughter of 20,000 men, it was afterwards fixed upon by some of the Pathán followers of that chieftain to be the site of their colony. Frequently looted in the unsettled times prior to British rule by Pathán marauders from the neighbouring hills and from beyond the Indus, it never attained any position beyond that of a large village, but has now greatly increased in size and prosperity. Grains of all kinds are collected from the rich country round about, and traders bring their wares from Yusafzai and the neighbouring independent territory. An excellent quality of snuff is manufactured in large quantities. All these goods are exported in exchange for European piece-goods, indigo, &c. The town is nearly surrounded by a wall, and the *bázárs* are neat and clean. Of public buildings, there are a police station, good school-house dispensary, and a Municipal Committee house, which is occasionally used as a court. The Municipal Committee consists of two *ex-officio* members and 8 elected members. Its income for the last few years is shown in Table No. XLV, and is entirely derived from the octroi tax. It is to be regretted that the North-Western State Railway does not pass close to the town, for though only a few miles distant, the road to the nearest station is an expensive one to maintain, owing to the swampy nature of the country which it has to traverse. The population is half Pathán, half Hindu. The population as ascertained at the enumerations of the 1868, 1875, 1881 and 1891 is shown in the margin. It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken. The details in the margin give the population of suburbs. The figures for the population within municipal limits according to the census of 1868 are taken from the published tables of the census of 1875; but it was noted at the time that their accuracy was in many cases doubtful.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town ...	1868	6,491	3,483	3,008
	1881	6,533	3,430	3,103
	1891	7,580	3,991	3,589
Municipal limits	1868	7,280	...	...
	1875	7,950	...	...
	1881	6,533	...	...
	1891	7,580	3,991	3,589

Town or suburb.	Population. 1868.	1881.	1891.
Hazro town ...	6,491	6,282	7,580
Attock... ...		251	3,073

Attock town.

The importance of Attock is or was due to the commanding position of the fort, built on a road overlooking the bridge-of-boats over the Indus, and therefore forming one of the chief defences of our line of communication with the Frontier. The *bázár*, formerly located within the fort, is now situated on

Chapter VI.

Towns, Municipalities and Cantonments.

Attock town.

the rocks below, the population numbers 3,073. Above Attock, the Indus is upwards of a mile in breadth, and from the rocks on which the station is built the eye wanders over a vast expanse of sand and water resembling an inland sea. A short distance above the fort it is joined by the Kábul river from the west, and their combined waters then force their way flowing with great speed, and broken at one point into a tremendous whirlpool by the rocks of Jalália and Kamália, through the narrow rocky channel. Three miles below the fort is the magnificent iron bridge which conveys the North-Western Railway and, by a sub-way, the Grand Trunk road over the river, and has thereby practically taken away the strategical value of the fort. The bridge is separately described below.

At Attock the Indus was passed by Alexander by a bridge-of-boats built by Hephæstion and Taxiles, his ally. The fort was built by Akbar in 1581 A.D. on his return from an expedition against his brother Mirza Hakím, Governor of Kábul, who had invaded the Punjab. He gave it the name of Attak Banáras in contradistinction to that of Katak Banáras, the chief fort at the other extremity of his empire. General Cunningham believes the name to be of greater antiquity, and identifies its root with that of Taxila, and both with the name of the Taka tribe, who in ancient time seem to have held the country between the Márgalla Pass and the Indus. At the same time Akbar established the ferry, and imported a colony of boatmen from Hindustán, the descendants of whom still live at Malláhitolá, and enjoy the revenue of a village in Chhachh, which was granted by Akbar for their support. In 1812 Ranjít Singh surreptitiously seized the fort from the Wazír of Kábul, and it remained in possession of the Sikhs until the close of the first Sikh war. In 1848 it was gallantly defended by Lieutenant Herbert, but ultimately captured by the Sikh rebels. Since the close of that rebellion it has been occupied by the British troops. The present garrison consists of detachments from a battery at Campbellpur and from the British Infantry Regiment at Nowshera. The bridge was opened for traffic in June 1883, and is guarded by a detachment from one of the Native Infantry Regiments at Ráwalpindi. Till the railway bridge was completed, a bridge-of-boats in the cold season and rains and a ferry in the summer used to be maintained over the Indus at Attock. The crossing is dangerous on account of a whirlpool formed by the junction of the Kábul river with the Indus, which takes place just above, or almost opposite, Attock. Below the junction are two rocks, known by the names of Kamália and Jalália, which, jutting into the river, render the passage still more dangerous. Boats are not unfrequently dashed against them. The names are derived from Kamál-ud-dín and Jalál-ud-dín, sons of the founder of the Roshnái sect, who were flung from these rocks for adherence to their father's heresy during the reign of Akbar.

Chapter VI.

Towns, Municipalities and Cantonments.

Attock town.

The principal merchants in the town are the Parāchās, an enterprising Musalmán race who penetrate into Central Asia, and there exchange Indian goods for those brought by the Russians and others from China, Thibet and Tartary. The principal antiquities are the fort, and a handsome tomb known as the *Kanjiri's*. The public buildings are the Church, the Court of the Assistant Commissioner in charge of the subdivision, Police station, staging bungalow, two *saráis*, a school-house and dispensary and the recently constructed Tahsíl building. The Municipal Committee consist of three *ex-officio* and 5 elected members. Its income for the last few years is shown in Table No. XLV, and is chiefly derived from octroi. The population as ascertained at the enumerations of 1868, 1881 and 1891 is shown in the margin. The details in the margin give the population of the suburbs. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. IV of the Census Report of 1891.

Year of census.	Persons.	Males.	Females.
1868	3,842	2,366	1,476
1881	4,210	2,753	1,457
1891	3,073	1,814	1,259

Town or suburb.	Population.		
	1868.	1881.	1891.
Attock town ...	2,077	2,329	2,659
Malláhitola ...	1,267	1,761	956
Cantonments ...	498	120	419

Attock bridge.

The Attock bridge consists of five spans of steel girders (Wipple Murphy type); two of these spans over the main channel of the river are 308½ feet span, and the remaining three, through which water only passes during the flood season, are 257½ feet span. The girders are 25 feet in depth, and the bottom of the lower beam is 111 feet above low water level; thus the top of the girders is 136 feet above water level. The rails are laid on the top of the girders; below is a sub-way, metalled with asphalt, adapted for ordinary road traffic; it is 16 feet wide and 18½ feet high, and will pass every description of vehicle or beast. The girders are supported on wrought iron trestle piers consisting of four standards and four radiating struts grouped together, and meeting at the top in a wrought iron entablature; the standards and struts are braced together horizontally at every 25 feet in height, and there is also a diagonal vertical bracing between each of the horizontal bracings. The standards and struts are founded on the solid compact rock forming the bed of the river which has been cut away to depths varying from 6 to 12 feet for their reception. No. 3 pier in mid-stream is founded upon a sub-aqueous rock submerged with 5 or 6 feet of water even in the cold season. In the cases of the other piers the rock was dry when the

Chapter VI.
Towns, Municipalities and Cantonments.
Attock bridge.

foundations were constructed. As a protection against wreckage logs, and floating timber during floods, piers Nos. 2, 3 and 4 are guarded with masonry cut-waters on their up-stream falls; these cut-waters are 100 feet in height, and would protect the piers against accident from any flood that has yet been recorded. The abutments are of solid limestone block in coarse masonry, very massively constructed; local blue limestone has been used, but Taráki sandstone has been freely introduced in the arches, coigns, and cornices. Preparations for the construction of the bridge were commenced in 1880; and actual commencement was made in December 1881; by September 1882 the piers were completed; meantime, in July 1882, the erection of the first two spans (257½ feet) of girders was commenced and they were compeleted in August 1882; the fifth span of girders (also 257½ feet) was commenced in November 1882 and completed in January 1883; the erection of the timber staging for the two large spans (3rd and 4th) was commenced in October 1882 and completed in March 1883; on the latter date the erection of the large girders commenced; they were self-supporting by the end of March 1883, but not entirely completed before the end of April. The bridge was tested and reported ready for traffic on 12th and 13th May, and formally opened on the birth-day of Her Majesty the Queen-Empress.

Campbellpur cantonment.

Campbellpur is garrisoned by an Elephant Battery (formerly stationed at Attock) and by a Field Battery, a detachment from which is posted at Attock fort. The inhabitants number 2,556. The river Haro, which skirts the cantonment, affords fair fishing; and urial, ravine deer, and sandgrouse, and *chakor* are to be found on the neighbouring hills. There are no public buildings and no staging bungalow, and the Railway station is upwards of 3 miles distant. The adjacent village (Kámilpur) is a small place, inhabited by Sayads, and of little interest. The population as ascertained at the enumerations of 1868, 1881 and 1891, is shown in the margin.

Year of census.	Persons.	Males.	Females.
1886	1,833	1,260	573
1881	1,467	983	484
1891	2,556	1,753	803

Murree Sanitarium: Description:

The sanitarium of Murree lies in north latitude 33° 54′ 30″ and east longitude 73° 26′ 30″, at an elevation of 7,517 feet above sea-level, and contains a standing population of 1,768 inhabitants, which is, however, enormously increased during the season by the influx of visitors and their attendant servants, and shop-keepers. It is the most accessible hill station in the Punjab, being distant from Ráwalpindi only a five hours' journey by tonga dák. Magnificent views are obtained in the spring and autumn of the snow crowned mountains of Kashmir; and gorgeous sunset and cloud effects seen daily during the rains. Parts of the station, especially the Kashmír end, are also well wooded and pretty.

Chapter VI.

Towns, Municipalities and Cantonments.

Murree Sanitarium : Description.

The climate is good except in June, July, August when it is decidedly relaxing, and the station is apt to be overcrowded.

The extremities of the summit are known as Pindi point and Kashmír point. Of these the latter is the higher; but the greatest height (7,517 feet) is attained by an eminence between them. They are connected by a road, about three miles long, which traverses the entire station; and the houses of the residents nestle against the hill among the trees on both sides of the summit. Below the main road, nearly at its middle point, stands the Club, immediately beneath which the cart road from Ráwalpindi terminates. From this point starts the road for Cliffden barracks, one mile distant where are stationed the married women and families of troops quartered at Murree and its neighbourhood. Close to the Club, on the same side of the road, but on an eminence above it, is the Anglican Church, and on a corresponding eminence on the other side are the barracks and offices of the depôt. The Presbyterian Church is close to the Club below the Mall. Between this point and the Post Office, situated about a quarter of a mile further on towards Kashmír point, are the shops for the sale of European goods; and beneath, on the steep hill side, is the native *bazár*. The latter, owing to the constant supervision of the Assistant Commissioner and his staff, is generally clean and neat and well drained. From the Post Office the old road to Kashmír branches off, passing within the station, the Telegraph Office, Court of the Commissioner and the old Secretariat and skirting the Ghariál camp, four miles from Murree. Opposite the Post Office is the Assistant Commissioner's Court and Treasury, whence diverges the road to the Gallies and Abbottabad, which passes through camp Kuldannah two miles below Murree. All these thoroughfares, formerly almost impassable in wet weather, have been greatly improved of late years, but still leave a good deal to be desired. The water supply was formerly obtained from springs over which covered tanks had been built, in which the water was allowed to accumulate. The supply was consequently limited, and in the hottest part of the season there was sometimes a dearth. There was also an ever present danger of contamination of their sources from the careless way in which even European residents frequently neglect to control the conservancy of their households. Water is now brought in from a pure source in the hills some 10 miles from Murree, is stored in reservoirs and supplied through pipes. The population in the season is chiefly drawn from Ráwalpindi, but considerable detachments of visitors come from Lahore, Sialkot, Peshâwar and Mooltan, and there are few stations in the plains entirely unrepresented. Further details will be found in the guide books written by Dr. Ince and Mr. Peacock, Assistant Commissioner, respectively. The former contains a greater quantity of general information, while the latter is of more recent date.

The Murree ridge upon which the station is situated, forms a lateral spur of the Himalayas, running down at right angles to

Chapter VI.

Towns, Municipalities and Cantonments.

Murree Sanitarium: Description.

the plains with a general direction from north-east to south-west, and flanked on either side by parallel lines of hill. On approaching Murree from the plains, the first point at which the range assumes the proportions of a mountain is at Tret, 25½ miles from Rávalpindi. From this point it rises rapidly, and at Pindi point the south-west extremity of the station reaches a height of 7,266 feet. From this point the ridge stretches due north-east for about 3½ miles still rising, until, at Kashmír point, the north-eastern extremity, it reaches the height of 7,507 feet. The height is not, however, uniform, but rises and falls in a series of points, the strata which form the topmost ridge, a few feet only in width, being traceable throughout. Beyond Kashmír point the Murree range sinks abruptly and branches off into the hills of Topa to the east, and Kuldannah to the west. These hills shut in the northern ends of the valleys into which the Murree ridge sinks on either side. Both are richly wooded, and are, or used to be favorite resorts for picnic parties from the station. Kuldannah, however, has recently been occupied as a site for barracks. The Murree ridge itself on its north-west side has a comparatively gentle slope, and is clothed with a dense forest of pines and chestnuts. The valley below is deep and irregular, and the range on the other side bare and steep, higher than the Murree ridge. On the other side the ridge sinks more abruptly into the valley shut in above by Topa, and is comparatively bare of trees. The valley below is wide and open, richly cultivated and studded with villages, while the hill side beyond it slopes less rapidly and is thickly clothed with forest. The scenery upon the wooded side of the Murree ridge is not surpassed in any of the Punjab hill stations, and when the Kashmír hills are clothed with snow, they form a magnificent back ground to the view. During the summer months, however, snow lies upon them only in patches.

The houses of the European visitors are scattered along both sides of the Murree ridge from Pindi point to Kashmír point, but are most frequent upon the wooded or north-west slopes of the hill. They are connected by broad and easy roads, of which the principal is the Mall extending nearly from end to end of the station. In rainy weather, however, these roads, like the cart road from Ráwalpindi, become muddy and slippery to a degree that renders locomotion extremely difficult. The clayey soil retains the moisture, and the roads, once thoroughly cut up, require several days of dry weather before they resume their ordinary appearance. The climate of Murree is said to be well adapted to the British constitution, but for some months probably owing to the clay formation it is decidedly relaxing. The coldest months are December, January and February. The hottest month is usually July. Rain falls generally in April and May, but the heaviest rain is in July and August. Hail storms are common in April and November, and heavy thunder-storms during the rains. Earthquakes occur almost every year, sometimes more than once, but they have never been known to result in any damage.

Chapter VI.

Towns, Municipalities and Cantonments.

History.

The site of the station was selected in 1850, and in 1851 troops were first quartered there. The permanent barracks were erected in 1853. During the Mutiny, the Dhúnds, a tribe inhabiting the neighbouring hills, incited by the Hindustánís of the station, made an attack upon Murree, but timely notice of their intentions having been given, their ill-armed levies were easily dispersed. In 1858, and again in 1867, there were epidemics of cholera; and the mortality was very great, another outbreak occurred in 1888. Of late years also there have been occasional visitations of the disease, generally importations from the plains. Up till 1876 Murree was the summer head-quarters of the Local Government, which has now forsaken it for Simla. An Assistant Commissioner is stationed in independent charge of Murree during the season.

Institutions and public buildings.

The Anglican Church is large, spacious, and finely situated. There are also a Roman Catholic and a Presbyterian Church. Two miles below the station is the Lawrence Asylum for military orphans, which has already been described in Chapter IV. Two bridle roads lead to it, one starting from Pindi point, and the other from the Club. The best public building is the Post Office; the Courts of the Commissioner and Assistant Commissioner and the Telegraph Office are all most unpretentious edifices. In the *bázár* are the Tahsíldár's Court and the Police station. Besides these there are the Club, the Assembly Rooms, a branch of the Alliance Bank of Simla, and the dispensary. There are several excellent European and Pársi shops and three hotels, the shop-keepers and hotel managers of Ráwalpindi migrating to Murree during the summer months. Rowbury's hotel is the ancient Government house. The Murree Brewery, which has already been alluded to, is at Goragalli, six miles below Murree by the cart road, where the houses of the Manager and his Assistants make up a considerable colony.

Taxation, trade, &c.

The municipality of Murree was first constituted in 1867. It is now a municipality of the first class. The Committee consists of the Deputy Commissioner as President, Assistant Commissioner in charge of Murree as Vice-President and Secretary, the Officer Commanding the Depôt, Civil Surgeon, Medical Officer of the Depôt and Executive Engineer as *ex-officio* members, and six other members, of whom two are nominated by the Deputy Commissioner, and four elected by the residents. Table No. XLV shows the income of the municipality for the last few years. It is derived chiefly from the sale of timber grown within municipal limits. No octroi is levied. The chief taxes are the conservancy cess and the house tax, at three per cent. on the annual rental. A considerable amount is also realized by the sale of permits for the cutting of grass and firewood within the municipal boundaries. During the summer months there is a considerable trade with Ráwalpindi and the plains generally in food stuff; and fruit is largely imported from

Chapter VI.

Towns, Municipalities and Cantonments.

Taxation, trade, &c.

Kashmír. It was under consideration to construct a railway from Ráwalpindi to Murree, which it was hoped would attract even a greater portion of the Kashmír trade than is at present carried by this route, but the project has for the present fallen to the ground, the requisite capital not having been subscribed. The Murree Brewery, situated just outside the municipal boundaries, is the cause of considerable traffic, importing hops and barley, and exporting beer. The population as ascertained at the enumerations of 1868, 1881 and 1891, is shown in the margin. The details in the margin give the population of suburbs. Both enumerations were made in the depth of winter, and represent only the comparatively small permanent population. It is estimated that the population in the season numbers nearly 8,000 souls.

Population and vital statistics.

Year of census.	Persons.	Males.	Females.
1868	1,346	984	362
1881	2,489	1,924	565
1891	1,768	1,204	564

Town or suburb.	Population. 1868.	1881.	1891.
Murree town ...	638	668	309
Civil lines ...	708	1,821	1,459

Pindigheb town.

Pindigheb, the head-quarters of the tahsíl of that name, is a town with 8,462 inhabitants, situated in the valley and on the banks of a stream named the Síl. It is the ancestral seat of the Johdra Malliks of Pindigheb, and was founded by that tribe in the 13th century.

It is the only place of any size in the tahsíl, and situated as it is in a very wild tract, it presents a very pleasing appearance to the eye by contrast with its surroundings. There are a good many trees studded about, and as the water is near the surface, there are many vegetable gardens and plantain trees, which make it look like an oasis in the white sand of the stream bed which lies on one side of it. The houses are however poor and small, and there are no buildings of any importance. It contains a Tahsíl, a Police station, and a dispensary; there is no dâk bungalow, but there is a district bungalow at Dandi, about a mile distant on the opposite side of the stream.

It has a municipality consisting of 8 members, excluding 4 *ex-officio* :—

1. Malik Aullia Khan, of Pindigheb.	5. Sarfaráz, of Pindigheb.
2. Nawáb Khan, ditto.	6. Gián Chand, ditto.
3. Ganga Rám, ditto.	7. Karm Chand, ditto.
4. Ganesh Dás, ditto.	8. Rám Rattan, ditto.

Chapter VI. — Towns, Municipalities and Cantonments. Pindigheb town.

Its income is almost entirely derived from octroi, and is shown in Table No. XLV.

There is a considerable trade in country produce, grain, cotton, oil and wood; and country cloth and soap are manufactured and exported across the Indus. It lies on the road between Ráwalpindi and Kálabágh.

The Pindigheb tahsíl is well known as a great horse-breeding tract, and the Malliks of Pindigheb have always large stables. Horse-breeders, however, here as elsewhere, frequently sell their young stock as yearlings across the Indus and to other places owing, among other causes, to the scarcity of water in many parts of the tract.

Year of census.	Persons.	Males.	Females.
1868	8,240	4,148	4,092
1881	8,583	4,392	4,191
1891	8,462	4,183	4,279

The population, as ascertained at the census of 1868, 1881 and 1891 is shown in the margin.

It is possible that Pindigheb may shortly be brought within the range of Railway communication, but whether the effect of such a change would be to increase or decrease its importance, it is difficult to foretell. The latter is quite as likely a contingency as the former. The general prosperity of the tahsíl, however, has been much increased already by the line running from Ráwalpindi to Khushálgarh, and if the new line be constructed either from Jand across the western side of the tahsíl, or from Gaggan through Pindigheb down the left bank of the Indus, both of which alternatives are under consideration, we may expect to see a great increase in irrigation along the banks of the Síl, and a considerable increase in the area of cultivation.

Makhad town.

Makhad is a small town of 4,195 inhabitants, situated on the left bank of the Indus, in the extreme south-west corner of the district. It is not now of much importance, but was formerly the terminus of the Indus Valley Flotilla, and as such of some consequence. It is, however, a curious and picturesque river-side town, built on a steep slope and extremely dirty. There is still a considerable amount of trade done from it on the Indus by the trading community of Paráchás. It had a Municipal Committee, a *sarái* and a Police station, but no buildings of any importance.

There is now no Municipal Committee at Makhad; it existed for a short time, but having really no *raison d'etre*, and its existence only intensifying the disputes which rage continuously between the Khan, the Pír and the Paráchás, it has been abolished, and Makhad has, therefore, lost its claim to be included as a town.

Chapter VI.

Towns, Municipalities and Cantonments.

Fatehjang.

Year of census.	Persons.	Males.	Females.
1868	4,252	2,185	2,067
1881	4,195	2,062	2,133
1891	4,135	2,020	2,115

The population, as ascertained in the enumerations of 1868, 1881 and 1891, is as shown in the margin.

Fatehjang is a large village of 5,097 inhabitants. It was first made into the head-quarters of the newly created tahsíl of the same name at the first regular settlement, and it lies on the high road from Káwalpindi to Khushálgarh and Kohát and Ráwalpindi to Kálabágh, and it is now connected with head-quarters by rail, Fatehjang being one of the stations on the Khushálgarh (Kohát) branch of the North-Western Railway.

Petroleum is found near the Kála Chitta range at Sadkál, about 3 miles north of Fatehjang, whence it is sent into Ráwalpindi for use in the gas-works there. It has little trade, a wide and clean *bázár*, a tahsíl building, a Police station and a dispensary, and there is a district bungalow here. A large brick building, the house of Misar Rámji Mal, is a very conspicuous object from the Railway and from the surrounding country. There is no municipality here. The population, as given by the census of 1868, 1881 and 1891, is given in the margin.

Year of census.	Persons.	Males.	Females.
1868	4,662	2,483	2,179
1881	4,875	2,736	2,139
1891	5,097	2,755	2,342

The constitution of the population of all the towns described in this chapter by religion, and the number of occupied houses in each, are shown in Table No. XLIII. Details of these will be found in Table No. V of the Census Report of 1891.

Gujar Khan own.

Gujar Khan, the head-quarters of the tahsíl of that name, though not a town at present, is rapidly increasing in size and importance, owing to the large wheat trade which has recently been developed at this place, situated as it is near the centre of a great wheat growing tahsíl on the Grand Trunk road and on the North-Western Railway. It is now a great wheat mart from which as much as 10,000 maunds of grain per diem are sometimes exported. The wheat from Gujar Khan itself, and from Kallar and Chakwál, being brought in in large quantities. Gujar Khan wheat has now a high reputation in the trade.

گزرش راولپنڈی

M.C. ?

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